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Calvinist Contact

A Reformed Weekly

October 23, 1992/48th year of publication/No. 2326

Thinkbit

You don't marry one person; you marry three: the person you think they are, the person they are and the person they will become as a result of being married to you.
Source unknown

Evangelicals, Reformed hold international forum on faith and environment

Marian Van Til, *with files from EP*

MANCELONA, Mich. —"Humans are called to a special task of caring for creation in a shepherdly manner since they reflect God's image in a unique way." This was the conclusion of a recent worldwide "Forum on Evangelical Christianity and the Environment," held at Au Sable Institute near Mancelona, Michigan.

Attended by 60 people from eight countries and five continents, the five-day meeting addressed biblical responses to environmental issues. Sponsors of the event were the Au Sable Institute and the Unit on Ethics and Society of the World Evangelical Fellowship (WEF) Theological Commission.

Au Sable holds environmental forums "almost every year," says the man behind that institute. That man is Calvin DeWitt, founder and director of Au Sable, professor of environmental studies at the University of Wisconsin-Madison and a member of the Christian Reformed Church.

Au Sable was formed in 1979, says DeWitt, when it was "tranformed from a Christian youth camp into an institute for Christian environmental studies which would serve Christian colleges in the U.S. and Canada with college-[university-] level courses."

Eighty academic institutions are now involved, including the five colleges (Calvin, Dordt, Trinity, The Kings, Redeemer) begun and supported primarily by Christian Reformed constituents.

At the forum, DeWitt himself issued a challenge to evangelical and Reformed Christians, describing ways in which we are degrading creation.

DeWitt asserts that many Christians still think environmental problems "are exaggerated"; but we can't continue to act like that, he insists. Therefore, the forum is conducted "for the purpose of advancing our understanding of the relation of biblical teaching and the environment, to develop understanding across Christianity, among theologians, church leaders, scientists, ethicists and all church members," explains DeWitt.

"Since 1980 we've been conducting a kind of 'seeding operation,'

See **ENVIRONMENT** — p. 2

Indian Summer

Indian summer
magenta blue sky
wisps of cirrus clouds
on the horizon
On the narrow trail
along the river
we walk
my grandson and I
"I am three now Pake"
pulling thumb and forefinger
together
making sure I see
his three tiny fingers
pointing up
"Big boy" I say
"You are a good hiker"
He smiles
bends down
picks a few small rocks
for Pake's pocket
special treasures
to take home
Pake's treasure
is more precious
than the rocks:
walking together
my grandson and I
It's Indian summer
in my life.

Raymond J. Schraa, Edmonton.

Photo Raymond Schraa

Canadian government supports shared farming idea

Photo courtesy Bruce Hildebrand

Dan Wiens with produce for Winnipeg Shared Farming participants.

WINNIPEG, Man. (MCC) — Like a seed which grows into a large plant, a Manitoba farmer's idea to bring rural and city people together through a farming cooperative is on the verge of expanding across the prairies.

The Mennonite Central Committee (MCC)-supported cooperative, called Shared Farming, found over 200 Winnipeggers paying $140 up front to Ste. Adolphe, Man. farmer Dan Wiens for a weekly supply of fresh, organically grown vegetables. The success of the project attracted the attention of the federal government's Prairie Farm Rehabilitation Administration (PFDA), which had given Wiens and Bruno Dyck, a business administration professor at the University of Manitoba, a grant to start the Canadian Association for Community Shared Farms.

According to Wiens, the purpose of the Association is to "promote and foster the development of shared farms" across the prairies. Requests for information are already coming in; next March the Association will host a first-ever conference on shared farming in Winnipeg. "I think the idea has potential across the West," Wiens says.

Weather disastrous, people fantastic

When the over 200 Winnipeggers signed up with Wiens to share farming, they also signed up to share risk. In addition to getting a weekly supply of fresh vegetables, they also learned how capricious farming can be when cold weather damaged crops, limiting the amount of vegetables Wiens was able to supply. For example, Wiens had planned to provide each participant with 35 kilograms of tomatoes, but could only deliver around half a kilogram.

"The first year was a disaster weather-wise," Wiens says, "but people-wise, it's been fantastic. Participants have been incredibly understanding." Many participants have already inquired about signing up for next year.

Although the weather limited the crop production, there was no limit on the enthusiasm generated by the project. A farm tour hosted by Wiens drew over 100 Winnipeggers, and many participants drove out to the farm on their own to look at their crops or lend a hand with weeding. When Wiens brought food to drop-off points, children would ask: "Are you my farmer?" Others called him "Farmer Dan," while the project itself took the informal name of "adopt-a-farmer." As well, some local drop-off sites turned into social gatherings which brought neighbours closer together.

For next year, Wiens expects that Shared Farming will be even larger — other farmers have expressed interest in joining, while another farmer has offered to donate a house and land which could be used by one or two refugee families who could also grow food for the project.

In this Issue:

Unesco is keeping track of the world's glaciers p.10
Bart van der Kamp concludes his two-part series on the choice between consumption and conservation. ..... pp. 11,12
We're saying farewell to the name "Calvinist Contact" p.20

News

Environmental stewardship requires sacrifice

...continued from p.1

determining where we have to advance our understanding and then selecting theologians and scientists to address those issues," DeWitt continues. "Six to 20 are brought in in any one year."

Theological foundations

While DeWitt himself laid out Earth's environmental problems at the forum, others addressed the theological foundations of environmental stewardship. Chris Wright (from the United Kingdom), Praveen Kapur (Kenya), H. Paul Santmire (U.S.) and Jesudason Jeyaraj (India) spelled out the biblical basis for the care of creation.

The forum's final report summarizes that basis saying, "All creatures are deeply intertwined with and dependent on each other, and humans have no right to destroy or

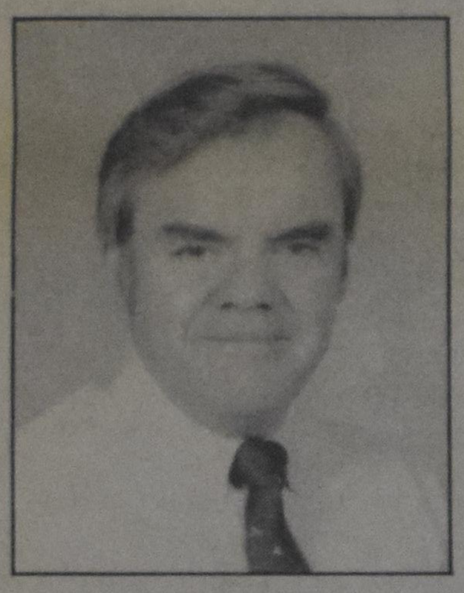

Photo courtesy Au Sable Institute

Dr. Calvin De Witt

despoil other species." The report acknowledges God's deep involvement in his Creation. "God the Son, as the eternal Word, gives form to all creatures, and became human flesh, with which all creatures are interconnected; while God the Spirit breathes energy into all," it says. "All God's creatures are valuable in and of themselves, apart from any usefulness to humans. We wholeheartedly affirm that the universe, as created by God, is good." The forum also addressed world hunger and poverty as related to the environment.

An attractive but flawed hypothesis

What many observers considered an important contribution of this meeting was its evaluation of secular society's spiritual response to the environment. There were presentations on "Forms of Spiritual Response to Alienation from Creation" by Thomas Finger (U.S.), Loren Wilkenson (Canada), Bruce Nicholls (India) and Wayan Mastra (Indonesia).

While affirming the value for scientific research of the Gaia hypothesis (that the earth, or its living creatures, form one interconnected system), the forum rejected the religious implication sometimes drawn: that the earth is a divine being.

The forum acknowledged that many people in the environmental movement are attracted to Gaia spirituality "as a result of the spiritual hunger prevalent in secularized industrial societies."

"This presents a serious challenge to the church, particularly since it often reflects the church's failure adequately to proclaim its living, triune God as both clearly distinct from and intimately involved with the creation" to the very people who are in "an intense religious search," said the forum.

Environmental obedience may involve sacrifice

In a final paper, Fred Van Dyke (U.S.) presented a Christian ethical evaluation of public policy. In response, the forum affirmed that "the Christian community must be willing to identify and condemn social and institutionalzed evil, especially when it becomes embedded in systems. It should propose solutions which both seek to reform and (if necessary) replace creation-harming institutions and practices."

The participation of Christians in environmental concerns will involve struggle with spiritual forces and will "sometimes involve suffering, which we will overcome through reliance on the triune God," said the forum.

Must be prophetic

"The Christian community...must dare to proclaim the full truth about the environmental crisis in the face of powerful persons, pressures and institutions which profit from concealing the truth. Such recognition of hard truths is a first step towards the freedom for which creation waits."

"The church has a prominent role to play" in proclaiming that truth, says DeWitt. But we're "buying into the jobs mentality. It's 'jobs versus the spotted owl.' " (Loggers being laid off has nothing to do with the spotted owl and much to do with automation, says DeWitt, and at least some in the logging industry admit that, he says.)

"The Bible doesn't say, 'Seek first a job and the kingdom will be added unto you.' It *does* involve sacrifice. My father always said to us kids, 'Do what has to be done and do it with love, and eventually someone will pay you for it.' Or then again, they might not; but the key is 'seeking first the Kingdom.'"

DeWitt thinks that Reformed churches are in a particularly good position to address the environment and to motivate their members to act "because we've always stressed Creation in our theology, and that comes much more naturally to us than to a lot of Christians. If people in each congregation would become aware of *their* wetlands, forests and so on [i.e., their local environment] we could stop a lot of environmental degradation."

To help increase general awareness in his own denomination, DeWitt has been asked by CRC Publications to write material as part of the CRC's "Issues"series, a publication for adult Sunday school classes.

A major outcome of the forum was the formation of an International Evangelical Environmental Network for which Wayan Mastra (Bali, Indonesia) was appointed chair, and Chris Sugden and Calvin DeWitt were appointed the secretariat. The network's purpose will be to disseminate information among Christian individuals and organizations having environmental and development concerns.

Anyone interested in being on the network's mailing list can contact Peter Bakken at the Au Sable Institute Outreach Office in Madison, Wisconsin, at (608) 255-0950.

David T. Koyzis

Across the Globe

'Near to perfection'

In 1787, after long and difficult negotiations, delegates to the constitutional conference in Philadelphia finally agreed on a draft document which would establish a federal government uniting thirteen former British colonies along the eastern seaboard of North America into a "United States of America." Contrary to what modern Americans are inclined to think, most of these men were not extraordinarily gifted or virtuous. They were simply ordinary politicians representing their respective constituencies. They were just as dependent on special interests and no less self-seeking and corrupt than today's politicians.

The resulting document was hardly flawless. It was not the product of some grand design executed along the lines of an ideal Platonic republic. It was stitched together as a compromise among a diversity of strongly-held opinions. Yet at the end of the process, Benjamin Franklin claimed that it set up a political system approaching "near to perfection." He spoke in favour of the new constitution "because I expect no better, and because I am not sure that it is not the best." Whether or not Franklin really believed what he said, he was nevertheless helping to lay the foundations for the almost religious reverence with which Americans would come to regard their constitution.

I cannot help thinking about this incident in light of the recent unenthusiastic French endorsement of the Maastricht Treaty and the forthcoming referendum here on the Charlottetown Accord. In the first case, France was voting on a future European federal union. In our own case, we will effectively be voting on the continuation of a union begun 125 years ago. But many of the arguments on the yes and no sides are strikingly similar in both cases.

No, the Charlottetown Accord is not perfect. If you are from the west you are likely to think it leaves too much power in the hands of central Canada. If you are Quebecois, you are likely to believe it does not take seriously enough your own people's "national" aspirations. If you are a Christian, you are likely to be disappointed by the absence of reference to the supremacy of God and the status of the family.

I myself would like to have seen us adopt a modified form of proportional representation for elections to the House of Commons (such as exists in the Netherlands and Germany and looks set to be adopted in New Zealand). I would like to have seen an official recognition of the rights of parents in educating their children. I would like to have seen the legal and political implications of Quebec's distinct society status spelled out more concretely.

Nor was the process of negotiating this agreement perfect. Had it been up to me, I would have dispensed with the government's "travelling constitutional road shows" and done more to ensure that the people doing the actual negotiating were broadly representative of the country as a whole. I am glad that native and territorial leaders were part of the present process. Their absence was a significant defect in the Meech Lake effort. But federal and provincial opposition leaders should also have been included in the final talks. This might have slowed things down somewhat, but it also would have ensured that subsequent changes of government would not derail ratification, as happened with Meech Lake.

Perhaps we need a Benjamin Franklin to pronounce the Charlottetown Accord "perfect." In the absence of this, it might be appropriate to remind voters that any written constitution is a product of compromise and is unlikely fully to satisfy everyone. Those who think that by voting no to the present agreement their province or community will get a better deal in future negotiations are likely to be disappointed.

David T. Koyzis is assistant professor of political science at Redeemer College in Ancaster, Ont.

Pressreview

Carl D. Tuyl

Home from Europe—jet-lagged, culture-shocked and a bit sleepy—I perused whatever papers I could get early this morning. Jet-lagged because five hours disappeared out of my life at 30,000 feet in an aluminum tube; culture-shocked because yesterday I was still in the country where illegal immigrants protest that they do not qualify for vacation pay, all the while complaining about the high cost of driving an automobile.

Holland is a miniature country where they pour you miniature cups of coffee for the princely sum of about $2.50 each, and where waiters expect to be tipped with great generosity. The Canadian dollar rated no more than fl. 1.20, which in itself is a bit of a shock. That low return for our dollar and the high price of coffee makes life difficult overseas! The more so as the *Vancouver Sun* reports that the average Canadian needs 3.75 cups of coffee to keep on top of things. Ah well, nose to the grindstone, fingers to the keyboard, brain in gear: back to the constitutional hassles.

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A neck-and-neck contest between the Yeses and the Noes, I read. To my great surprise, I read that Newfoundland's Premier Clyde Wells is giving national Yes speeches. Monsieur has said that he has no intention of resigning if the Yeses fail to win the referendum. Neither was our Prime Minister very enthusiastic about the suggestion that he resign in order to induce Canadians to vote in favour of the Charlottetown accord.

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Trade ministers in the U.S., Canada and Mexico signed the North American Free Trade Agreement (NAFTA) in San Antonio, Texas; and also present to give every photographer opportunity to shoot a few rolls were Prime Minister Brian Mulroney, President George Bush and the Mexican president, whose name sounds like a line from a poem: Carlos Salinas de Gortari.

There was really no need for the three high dignitaries to be there, but they could each use the publicity. So off they went and clickety-click went the cameras. Shake hands, "Say cheese," and all that.

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The *Vancouver Sun* (where did I pick up that paper?) notifies us that in 1990 British Columbia had a surplus of $357,800,000, while the anticipated *deficit* for 1992 is about $2,467,000. Things can change in a hurry, can't they? Note, for instance, the fact that the Alberta Yellowhead riding which sent Joe Clark to Ottawa for 20 years is no longer a safe bet for our constitutional minister. From very secret sources comes the rumour that Mr. Clark is casting covetous eyes on the Edmonton Southeast riding currently held by David Kilmour, who deserted the Tory caucus and became a Liberal over the GST flap.

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Have you ever heard of the Gatineau Hills Gentlemen's Club? It has no constitution, no headquarters, no membership fees and no meetings, except an annual dinner at which a prominent Tory is roasted by other Tories. Sounds like a club I could belong to. Reminds me of Groucho Marx's saying: "I don't want to be a member of a club that would admit me as a member!"

And one from the classifieds: "WANTED: woman to assist magician in cutting off head illusion. Blue Cross and salary."

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The Amsterdam El-Al catastrophe held me glued to the TV for a while. Dutch TV coverage of the disaster was endless. Leave it to the Dutch to coin a new word: people who came to see the sight were called "ramptourists."I came across some other linguistic inventions, but many of them would not pass the editorial inspection of this paper.

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Europe is still discussing the Maastricht treaty. The Dutch and the Germans are great proponents of the new United States of Europe, but there are many dissenting voices in other countries. One magazine published a cover story with the title "From Euroforie to Eurofobie."

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Ever since the British pound and the Italian lira were forced out of the European Monetary System, politicians led by Mitterand of France and Helmut Kohl of Germany have been insisting that Europe's plan for a single currency remain intact. There is, however, a growing divide between what European politicians say and what their electorates want. At one of his public appearances Kohl was literally manhandled by one of the bystanders. A punch in the stomach for good old Helmut. Imagine! And England's Prime Minister Major faced down a growing rebellion within his own Conservative Party over his support of the treaty on European union.

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Malaysia will enforce a new ruling aimed at monitoring journalists and preventing reporters from tarnishing the image of the country's leaders. Think of that: reporters tarnishing the image of a country's leaders. What is this world coming to? Soon they will even tarnish the image of preachers. Perish the thought?

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The *Houston Post* even tarnished the image of Barbara Bush by revealing that Mrs. Bush paid $75 to have her make-up touched up for a photo session. (The cosmetician gave the money to the *Post*.) A *Post* reporter called the official reaction to this little item "ballistic." It went, of course, against Mrs. Bush's carefully put-together and packaged image of a warm and fuzzy grandmother who cares little about the trappings of beauty.

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By the way, I was almost a millionaire a couple of weeks ago. It was in Italy, in liras. Does that count?

Cary Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Church.

Church leaders send out pastoral letters on referendum

Bert Witvoet

TORONTO — Bruce McLeod, president of the Canadian Council of Churches, is calling on all Christians to pray for one another between now and October 26.

In a pastoral letter to member churches, McLeod laments the adversarial tone of the country-wide debate unleashed since the August 28 constitutional agreement was reached in Charlottetown, PEI.

"Communities and individuals are labelled 'friends' or 'enemies' of Canada or of one or other region," writes McLeod. "Families, congregations and work-places already scarred by discrimination, unemployment and poverty are further divided by a debate which does not seem to address those issues directly. These divisions may haunt us for a long time to come."

The letter urges upon all Canadians a community spirit "of heart and mind among neighbours."

EFC letter asks for obedience

An open letter to Canadians by the Evangelical Fellowship of Canada (EFC), although also calling for a spirit of love, pays more attention to answering the question posed by the October referendum in a spirit of obedience to the lordship of Christ.

"Coming from different regions, having various cultural backgrounds as well as economic experiences, and holding to diverse political theories, we agree there is no direct biblical answer to the question of 'yes' or 'no?'" says the EFC letter. "But we do know there is one spirit in which the question is asked and answered. And that is the spirit of Christ."

Unlike the pastoral letter from the Canadian Council of Churches, the EFC letter goes on to make specific recommendations on how Christians can responsibly approach the referendum.

In a series of steps the letter suggests that Canadians become familiar with the Consensus Report and ask themselves the following questions: How fair and just is the content of this report? How much are you willing to risk to achieve an agreement? Is your decision based on anger or on a spirit of generosity and goodwill? How much more energy are you willing to expend on trying to negotiate another agreement?

Pray for guidance

Finally, the letter urges Christians to pray for "divine guidance so that we might be lifted out of our self interests to see the larger picture and to engage in the issue at hand for the glory of God and the betterment of Canada."

With the EFC pastoral letter came also a short analysis from Dr. Paul Marshall, chair of EFC's Task Force on Canada's Future. The report shows some of the merits and shortcomings of the Consensus Report on the Constitution.

This report ends with the observation that a proposed "better" alternative might not have the agreement of all the principal players as had the Charlottetown consensus, and it further pointed out that "the failure of this agreement carries the real possibility of Canada breaking up."

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- *reports on significant happenings in the Christian community and in the world,*
- *expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,*
- *provides opportunities for contact and discussion for the Christian community.*

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If you can't trust the police, who can you trust?

The work-to-rule campaign by members of the Metro Toronto police force should raise a lot of eyebrows among citizens of that fair city. Toronto police have been encouraged by their union not to wear their caps and badge numbers and not to hand out summonses and traffic tickets. The action is a form of protest against the Ontario provincial government's new police regulations and against an ordered investigation of police shootings.

The protest action by Toronto police is in violation of the police act and the direct order by their chief requiring them to wear full uniform. Susan Eng, the chair of the police services board, pointed out the incongruity of their action by saying that police cannot serve two masters — Chief William McCormack *and* union president Art Lymers.

Police must model good order

The whole matter raises the question whether or not a service like that of the police, which has a command structure and plays a crucial role in the protection of citizens and institutions, should be unionized in the first place. If a union can call on lower-rank police to disobey their chief while hypocritically saying that it fully supports Chief McCormack, then such a union should be outlawed.

Police have always been expected to be role models, and rightly so. Think of what impression this kind of action has on ordinary citizens who may be tempted to break the law to set matters straight in their corner of the ballpark.

No pressure tactics, please

Premier Bob Rae is absolutely right in refusing to meet with police union representatives under the threat of a continuing work-to-rule campaign. One may or may not agree with the policies of an NDP government, but that question should be settled at the ballot box or fought out in Parliament.

It is wrong and misguided when enforcers of law and order show contempt for the law of a police act and the order of a democracy.

BW

How does one build a nation a hundred years down the road?

Once the whole media carnival of news and advertising leading up to the constitutional referendum is shut down by the October 26 outcome, most people will probably agree that a referendum on something as complex as the Charlottetown accord may not have been such a good idea after all. Yes, *Calvinist Contact* also benefited from a few large government information ads, but we're happy to say that none of them promoted either the Yes or the No side.

I stick by my earlier statement this year (editorial July 24) that "democracy is a lousy way of designing a country." I now think it is also an impossible way of designing one. It would have been much better, although unthinkable, if a competent committee of five had drawn up a new constitution, presented it to the country as an accomplished fact and then immediately afterwards had disbanded so that the elected politicians could get on with the business of running a country and we, citizens and workers, with being a nation.

Limits of a democracy

Don't misunderstand me. I'm a proponent of the democratic process when it comes to making laws that implement the objectives of the most fundamental law we call a constitution. It's just that I don't believe that a democracy can create itself, certainly not when there are so many diverse groups that insist on being players.

The United States was fortunate enough to shape a constitution at a time when society was run in a more concentrated and elitist way and citizens were more preoccupied with survival than with constitutional niceties. No national referendums to confuse people in those days. Because Canada has waited so long to patriate the constitution, bringing it home only in 1982 when it could have done so many decades ago, we are faced with the unpleasant task of shaping our federation at a time when every lobby group has forgotten more about rights than Jefferson ever knew.

After a defeat

The way it looks at the moment (two weeks before the vote), unless a miracle takes place and the Yes side gets its act together or the No side makes a colossal mistake, we are headed for a defeat of the Charlottetown accord in several provinces.

After such a defeat one might like to hand the mess over to Jacques Parizeau, Preston Manning, Judy Rebick, Pierre Trudeau and company, lock them up in a room and not let them come out until they have found a solution. Not a very good idea. Either they will end up eating each other alive or they will die a natural death in captivity.

A more likely scene to follow the failure of the Charlottetown accord will be that the whole question of a renewed constitution will be dropped for a long time. In the meantime we can all watch what happens in Quebec. The next opportunity for renewing the Constitution will not come again until Quebec has seceded.

BW

Letters

Toronto board document promotes tolerance and respect for gays

I was pleased with the prominence of the news coverage you provided for the Toronto Board of Education's resource guide on sexual orientation. It remains an important issue. I wish you could also have asked the Toronto board directly for information instead of relying totally on their most severe critics.

You would have discovered that this policy was the direct result of the murder of Ken Zeller, a teacher who had gained the respect of his colleagues as well as the parents of his students. He was murdered by a group of teenagers who made the conscious decision to go to High Park to beat up some "queers" after getting tanked up on beer.

Over and over in the subsequent trial, their defence stressed that they were simply normal teenagers with no problems at all, until *this* happened. One was left with the feeling that the corpse of Ken Zeller maliciously appeared just to ruin their lives. The teachers federation requested that the board produce a resource document to educate teachers as well as students about the nature of homosexuality, and encourage tolerance and respect for gays and lesbians, particularly for the students within their midst.

The stuff of hate literature

You would also have found that, contrary to CURE's allegation, there were *no gays* on Dr. Joseph Berger's committee, let alone "gay activists" to "hijack" it. The committee consisted of other doctors and psychiatrists as well as public health officials. No matter how prominent a psychiatrist CURE claims Dr. Berger to be, the fact remains that he was the only one of 11 members to disagree with their final draft.

CURE also neglected to mention that drafts of the report were sent out last February to parents' groups city-wide for additional input. Parents are not being "duped."

The Toronto board spokesperson would also have told you that CURE's allegation that their policy will allow "homosexual groups to *recruit* new members from high schools" is the stuff of hate literature and the product of severe homophobia. It is also just the sort of irresponsible remark to incite other groups of teenagers to head for Toronto's city core and beat up every gay person they can lay their hands on, "just to teach them a lesson."

Homosexuality not considered a disease

The psychiatric profession has not considered homosexuality a disease since the 1970s. The causes are not under dispute: they remain unknown. Even during the most anti-gay eras of the 1940s and 1950s the rate of "cure" was less than five percent in spite of tremendous motivation. Groups like Exodus International may be helpful for bisexuals, but for those who are exclusively gay, it is hardly ever an option. To bemoan their lack of faith is also unfair, just as it would be for a cancer victim whose faith fails to produce a recovery.

I am sorry that groups like CURE perceive the total picture of homosexuality as an abomination worthy of death, as Leviticus claims (for dozens of other offences as well); that they perceive all homosexuals as gang rapists, according to the traditional interpretation of Sodom and Gomorrah; and that, according to Romans 2, they are utterly lacking in sexual self-control.

Get rid of judgmentalism

If it were possible for CURE to reach out in the non-judgmental love that Christ advocates and become acquainted with some of the thousands who are now living open, honest and productive lives, singly or as committed couples, they may feel less fearful. They may learn what it's like to be gay during one's high school years, the intense fears, mistrust, guilt, self-hatred and threats that eventually have to be overcome. Perhaps CURE would better appreciate the positive support that the Toronto board is trying to bring about.

CURE would also find a growing number of gays and lesbians who have discovered Christ and who are keeping him at the centre of their lives, as well as the focus of their love for each other. Their interpretation of those few passages of Scripture may not agree with the views of the Christian Reformed Church, but does this mean we have to scoff at them, do battle with them and write them off as further proof of a declining age (as you did in your editorial, Mr. Witvoet)?

No matter how devoted we are as Christians, we must remember that we do not have a monopoly on the understanding of how God dispenses his grace to others. We are to work out our own salvation.

Don Baxter
Toronto, Ont.

Failure to recognize God not limited to study of dinosaurs

I returned to Grand Rapids about 10 days ago after being gone for much of the summer and September. I have been trying to catch up on my reading and I have clipped your editorial from the August 14 C.C. on dinosaur bones.

You are correct in observing that museums and scientists are not as open as we might be about the tentative nature of scientific explanations. We do not repeat in every sentence that the most favoured explanations are less than certain, and we often fail to mention every conceivable alternative. I am making a mental note to write you a slightly longer letter with comments on what I call our "level of confidence" in scientific explanations, and how that affects our language and thinking.

For now I want to say, also, that you are correct in observing that displays such as those in the Tyrrell Museum do not generally recognize God as the designer and creator of the universe and its creatures. But that failure to recognize God in his world is not unique to dinosaurs, nor to natural museums, nor to science. Most books and displays on geography fail to acknowledge God as the Lord of land and sea. Nowhere in *The Rise and the Fall of the Third Reich* did I read that God is Lord of history. Does the *Farm Journal* consistently give God the credit for providing rain and fertility for crop production? Why would you choose to note the failure to recognize God in the history of dinosaurs, but not to mention that failure in editorials on other matters?

Thank you for your thoughtful and sometimes provocative editorials.

Clarence Menninga
Department of Geology
Calvin College
Grand Rapids, Mich.

Christians have given up in apathy

At least it is a good sign that Christians discovered the "hole in the public school ozone layer" (see editorial in C.C., Oct. 2), but how hard do we work as Christians to fill that hole? The editor speaks about a spiritual battle, but where are the Christians in battle-dress? Most of them have given up because of apathy.

Do we have Christian schools to protect children from being hurt? No, but to teach them the will of God in their lives, so that they can defend themselves in later life. To teach them the God-ordained moral values. To teach them to defend life. To teach them to wear the Christian battle-dress. To teach them that if all Christians would have stood up for life on the international life-chain, Oct. 4, the murder by abortion could have been stopped.

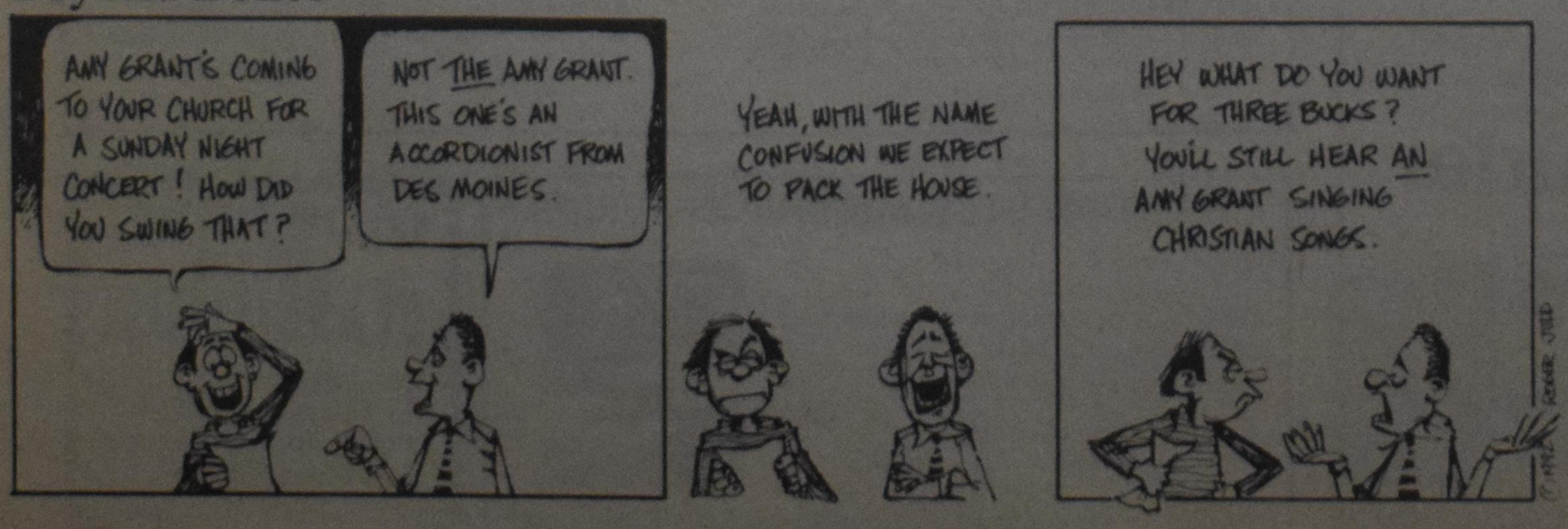
Where are we as Christian leaders? Where was *Calvinist Contact* or *The Banner*? Their headlines should have read "Onward Christian soldiers, stand in the life line." Instead the headline in *Calvinist Contact* was "Vote Yes on the constitutional package" [No, the headline you refer to read: "Christian observers say 'Yes' to constitutional package. Ed.]

Where are our absolutes, where are our principles? What about Canada being founded upon principles that recognize the supremacy of God? I did not see that mentioned in the new package. [It's already in the introduction to the Canadian Charter of Rights and Freedoms. Ed.] What about the principle of one-man-one vote? Is it OK to entrench the infamous Charter of (so-called) Rights and Freedoms, where the rights of some are trampled on in order to give rights to others?

We must put on the helmet of salvation and pray that we as Christians may declare the gospel fearlessly.

Hans Visser,
Taber, Alta.

Beyond Belief


AMY GRANT'S COMING TO YOUR CHURCH FOR A SUNDAY NIGHT CONCERT! HOW DID YOU SWING THAT?
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HEY WHAT DO YOU WANT FOR THREE BUCKS? YOU'LL STILL HEAR AN AMY GRANT SINGING CHRISTIAN SONGS.

News

Lecture series discusses union of two Reformed groups

Bill Fledderus

ANCASTER, Ont.—Churches which have recently seceded from the Christian Reformed Church have a new option to consider: they could join with the congregations of the existing Canadian Reformed Churches to form a new federation.

A recent lecture series on "Reformed Identity and Ecumenicity" considered just such a union, and most of the guest speakers concluded the idea was both desirable and feasible.

"A great desire for unity has been made evident in these meetings," says Dr. F. Oosterhoff, a Canadian Reformed high school teacher who spoke at the final lecture on Oct. 15.

A total of three lecture-discussion nights, with over 1,000 in attendance each night, were held at Redeemer College in Ancaster, Ont. The meetings were sponsored by the Burlington Reformed Study Centre, a group of three Canadian Reformed men.

"Members of both churches should pursue a variety of forms of contact and eventually discuss a possible union," advises Dr. Cornel Venema of Mid-America Reformed Seminary in Orange City, Iowa.

The largest obstacles, in his opinion, would be the independent spirit common among the ex-CRCs and the perception (whether it is true or not) that the Canadian Reformed have a sectarian view of the church and are not interested in true unity.

"If it depended on us," says Venema, "forming such a union would be impossible. We need to look to God and ask him to make it possible."

Dr. Jelle Faber, an emeritus professor at the Theological College of the Canadian Reformed Churches in Hamilton, Ont., agrees. Faber is pushing the idea that the Canadian Reformed Churches appoint deputies at its assembly next month to begin discussions with the ex-CRCs, the majority of which are in Canada.

Faber argues, "Let the theologians disagree. They will find things to disagree about until Christ's return. It is the common faith of believers that should bring us together. There should be room for a certain amount of disagreement."

According to most speakers, putting the two groups together would not mean that the ex-CRCs would join the Canadian Reformed Churches, but that a new federation with an entirely new name would begin. "Perhaps we could call it the Reformed Churches *of* North America, although it would be up to the lawyers to decided if that is too close to the name of an already existing denomination," the Reformed Church in America, jokes Faber.

The lecture series, the first informal meetings to take place between the two groups of churches, concluded with calls to action.

According to Dr. Theodore Plantinga, a professor at Redeemer College, "A union between these conservative Reformed groups is certainly in the cards sometime in the future." But other observers remain somewhat skeptical and will wait to see what transpires.

Like the Lilies

Marian den Boer

A prayer with instant answers

"Lord open my eyes to the needs around me and use me." To be honest, part of me didn't really want God to answer that prayer. I had enough to do. On the other hand, the comfortableness of my life was making me uneasy, so I prayed the prayer.

That very Sunday morning, I found myself offering a handful of facial tissues to a bent-up old lady in a wheelchair at the nursing home service sponsored by our church. I saw the sneeze; I watched the lady hopelessly searching her apron pockets ... and I knew where the tissue box was because I had absently watched a volunteer worker use it earlier. There — the Lord answered my prayer. Thank you Lord. But wait, he had more answers.

I heard about a pregnant woman with three little children, a sick husband and a dirty house. If I hadn't prayed the prayer, I know I would have merely felt sorry for that lady, maybe prayed for her and ended my concern there. Instead I was organizing a house-cleaning party; and I don't even like cleaning house, nor organizing parties for that matter. Thank you, Lord, for answering my prayer. It was even fun.

That same week, I was on an errand in downtown Hamilton. As I hurried along the sidewalk in one of the less well-to-do areas I noticed a teenage mother coming toward me, carrying a newborn and awkwardly pushing an empty stroller. The stroller kept veering off course. I wondered why she didn't just put the baby in the buggy and push with both hands. As she came closer I noticed the mother's tears. After she passed by, I remembered my prayer. The Lord had opened my eyes to the girl's distress. Now what was I going to do about it? I turned around, caught up to her and asked if she needed help.

"My baby fell and hit his head," she sobbed.

Did she want me to take her to the hospital?

"No," she said, "I just have a few more blocks to go. My boyfriend lives up here. He has a car. He'll drive me."

"May I push the buggy for you?" She let me and blurted out her story. She had been guiding her stroller down the steps outside a store. The wheel wobbled, the stroller toppled and the baby spilled out onto the sidewalk. He hit his little head on the cement. She showed me the bruise.

I pushed the offending vehicle to the home she indicated. She thanked me and disappeared inside. Thank you , Lord. You sure do answer prayers efficiently.

Marian den Boer is a homemaker and free-lance writer/editor who lives with her husband and five children in Hamilton, Ontario.

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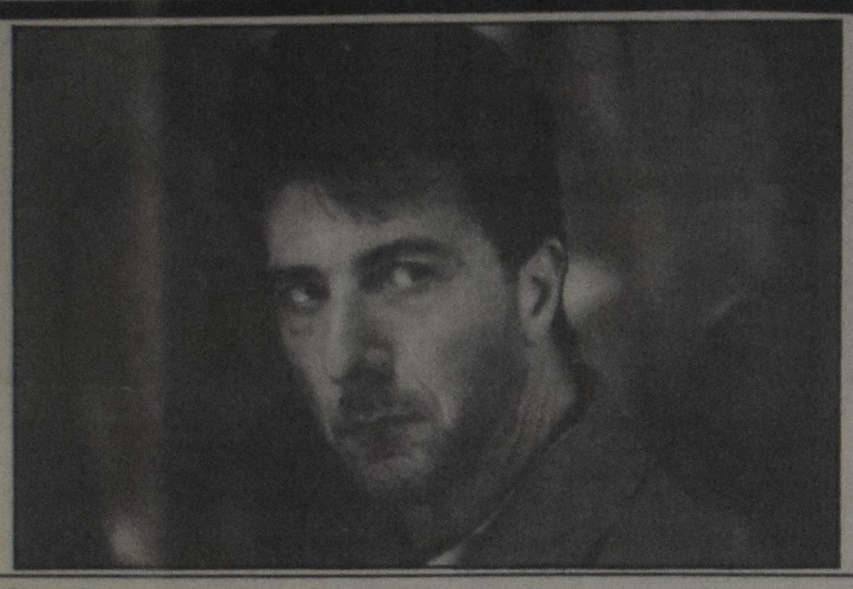
Film/Media

Cinema summaries

Marian Van Til

Hero



Stars Dustin Hoffman, Geena Davis, Andy Garcia, Chevy Chase, Kevin J. O'Connor.
Written by David Webb Peoples.
Directed by Stephen Frears.

The media loves heroes, people whose courageous deeds make them larger than life. Even more, the media loves to *create* heroes—and control them. But what makes a *true* hero?

We Christians would undoubtedly say that the ability to act heroically under difficult or life-threatening circumstances has something to do with our faith. It's not quite so difficult in such circumstance to "do the right thing" when you trust that God will guide you through it and, if necessary, pick up the pieces.

But of course, there are other heroes too. And what are they like? Boy or Girl Scouts, oozing integrity, just waiting for the opportunity to spring into action to save someone's life? Real heroes aren't necessarily the good guys on the white horses, David Webb Peoples' script shows us. (Peoples presented a similar view in writing the recent Clint Eastwood Western, *Unforgiven*.)

Lampoons media news-making

This comic satire examines media perceptions of heroes and the public's perception of heroes as molded by the media.

Bernie LaPlante (Dustin Hoffman) is a deadbeat. He's selfish and dishonest. He has left a good wife, ignores his son, deals in stolen goods and has an excuse for every time he messes up, which is continually. Not incidentally, he's on his way to prison. Yet Dustin Hoffman brings a quality to the role that saves LaPlante from being a total loser, making him very human and making us willing to hope the guy gets one more chance.

One stormy night, on one of the rare occasions when he's to visit his son, a plane crashes literally right in front of Bernie. Only with some coaxing from a desperate flight steward does LaPlante, cursing and muttering, bash in the plane's stuck door so that its occupants can escape. And with even more persuasion, this time from a boy about his son's age, he actually re-enters the plane and carries out several injured passengers, including a high-powered TV newswoman, Gayle Gayley (Geena Davis).

Then he disappears—once more needing an excuse for his son as to why he never showed up. Of course he *has* an excuse this time, but who will believe it? And being on the wrong side of the law, he can't risk publicity. Next day, his beat-up jalopy having died, he accepts a ride from a junk-collecting transient, John Bubber (Andy Garcia), who lives in his car. LaPlante tells the man about the crash.

Big pay-off

Then LaPlante hears that Gayley's TV station is offering a million dollars to the "Angel of Flight 104" if that person will come forward.

No sooner does LaPlante try to do that than Bubber comes forward as the "angel"—and LaPlante watches helplessly from jail. Gayley is only too happy to turn the awkwardly charming Bubber into a hero—and to wine and dine him.

The film takes some clever twists which prevent it from having a predictable ending. *Hero* scores well-placed shots at the electronic media for their shaping of the news—and their mishandling of people. At the same time it promotes the idea that "we're all heroes if you catch us at the right moment."

While *Hero*'s satire is a welcome relief from much of Hollywood's normal fare, it's a pretty lightweight vehicle for social critique. And it's full of gratuitous profanity, which, for Christian audiences, serves only to overshadow its redeeming qualities.

National Gallery mounts Kurelek exhibit

OTTAWA (Canadian Scene)—It was 100 years ago that the first Ukrainian immigrants settled in Canada. To celebrate this anniversary the National Gallery of Canada in Ottawa is presenting an exhibition of works by the Ukrainian-Canadian painter William Kurelek (1927-1977).

The exhibition presents a body of original work inspired by Kurelek's very personal vision. The 20 works on view, from both private and public collections, include "Green Sunday" (1962), "Manitoba Party" (1964), and "The Ukrainian Pioneer" (1971).

Kurelek, a man solidly anchored in his era, did not cast a kindly eye on our world. Born as he was in 1927, his young adulthood was coloured by the threat of war. A devout Catholic, Kurelek saw the nuclear menace as a symbol of the Judgement which would befall a world of people without faith and obsessed by materialism.

Raised in a rural community on the Prairies, Kurelek studied art against the wishes of his father. He felt a strong kinship with the proponents of realism in American painting.

Kurelek's paintings portray his memories of the farm and lumber camps, as well as many religious scenes, all with a didactic intent, accompanied by texts explaining the events and messages depicted. Following his visit to Ukraine in 1970, Kurelek painted "The Ukrainian Pioneer," a six-panel mural about the history of Ukrainians in Canada, the prototype for a larger mural that was never completed. Here again, he included the nuclear apocalypse as punishment for unbridled materialism.

The exhibition is currently at the National Gallery and continues through January 10, 1993.

Today's worship 'leading the church to malnutrition' says Baptist church music expert

Marian Van Til

MONCTON, N.B.—An editorial early this year in *The Canadian Baptist* has sparked controversy among Baptists about the current state of worship music in that denomination.

Editor Larry Matthews wrote that Baptist worship leaders "are doing an amazing job of dragging us into the 20th century while treating with respect and dignity our fears of change. From what I've seen this year in Regina, Toronto and Charlottetown, we owe them a lot."

Begging to differ was Nancy Carle, a professor of music at Atlantic Baptist College in Moncton, N.B., and a singer, conductor and adjudicator.

Carle doesn't pull punches in her critique of music in her denomination. "You are referring to the so-called 'praise and worship' choruses, aren't you?" she asks Matthews of his comments. "If we insist on a steady diet of these sticky lollipops, then the Body of Christ is in for a long bout with malnutrition," Carle asserts.

Too much repetition

Carle's main criticism is that such music is used far too often and is musically inappropriate to the biblical texts it uses. She believes that "some [such choruses] could be used as calls, responses, and other service music, but that's not how most 'worship leaders' are using them."

The repetitive nature of such music itself, and the way it's used is mind-numbing, according to Carle. "I see similarities between 'praise and worship' and the New Age mind-dulling froth you sometimes hear in elevators."

"Sure, I know the words are from Scripture," she continues, "but aren't we walking close to the edge when we interpret the words of Scripture with music so morally opposite to what the words are trying to say?"

Carle cites other Baptist writers who have noted the fact that "concerning music, there is clearly a deepening division between the traditional and the contemporary elements." Carle explains this division as having a long history (back into the Old Testament), saying that both elements are "traditional."

She believes that the "classical" tradition and the "contemporary" element represent, respectively, "the priestly and prophetic streams of the community of faith."

'Order' vs. the Spirit?

In the first instance, there is a "strong conviction that everything ought to be done decently and in order: extremists in this camp can become rigid in their application of these ideals. Their list of what must not be done in church grows and becomes almost a papal index."

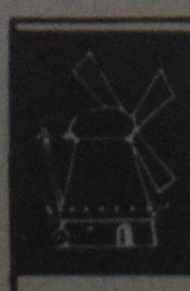
But on the other hand, the prophetic side seeks to "speak spontaneously under the inspiration of the Holy Spirit. The 'worship leader' prophets of our own era seem to be trying to manipulate this spontaneity"—a contradiction in terms.

Carle is convinced that the popularity of "praise and worship" music reflects the values of a me-generation: if something feels good we should do it, and people should be given exactly what they want. In addition, she says, our high-tech world leaves people longing for *comfortable* leisure activities; thus "the church becomes a sort of sauna." Then too, secular forms of marketing and entertainment are having a great impact on the church as well as other areas of life. Musical illiteracy is growing as well. "People need more and more infantile material with which to relate," Carle asserts.

Carle feels it's time to "stop the downward spiral. If we never raise people's sights or teach them to soar, and show them 'a more excellent way,' how will they ever learn to walk in it?" she asks.

Carle concludes that rather than "dragging us into the 20th century" worship leaders are "dragging us into a lethargic, inept state that strips the church of her vigour for service."

"The tide of musical jello seems so overwhelming, but I know that we can still gain a glimpse of the glory of God through his wonderful world of sound that he has made," Carle says. " This, too, is part of his created order, and requires handling with prayer and care."



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Church

Marian Van Til, page editor

Crusade brings rededication in Ontario town

Photo courtesy David Van Der Molen

Larry Bryce (r) headed the organization of an ecumenical crusade in Jarvis, Ont., which featured (from l to r) soloist Jean Marshall, evangelist Marney Patterson and music director Bernie Smith.

David Van Der Molen

JARVIS, Ont.—Twenty churches representing nine denominations recently united during a crusade to evangelize the area around Jarvis, Ont., about 50 km southwest of Hamilton, Ont.

Over 2,300 people attended the September 19-27 crusade, led by Marney Patterson, an Anglican evangelist from Toronto. Patterson, who has conducted crusades for 25 years, brought his usual seven-member team with him.

The crusade united local congregations "in our common goal, to reach people for Christ," says Jeanette Hogeterp, a counsellor during the crusade.

Rev. Ray Praamsma, a Christian Reformed pastor who helped organize the crusade, hopes it will lead to more cooperation between his church and the other local churches so they can work together in the community.

The crusade began with a men's breakfast, during which Patterson addressed the problem of AIDS in the Christian community, pointing out that Christians must show concern about this disease, since they too are not immune from it.

Each of the eight evening services saw local people open and close in prayer and read scripture passages for the sermon. An offering was also taken to support Patterson's upcoming crusade to India. At the end of each sermon, people were invited to fill out cards designating whether they wanted to accept Christ into their lives, renew their commitment or serve in some form of church ministry.

Merlin Marr of Springvale Brethren in Christ Church attended three of the services. He says he was impressed with the gift Patterson has of "saying profound things in everyday language." Marr also comments that the singing of soloist Jean Marshall, a 21-year veteran on the Patterson team, "was very professional," and the 50-voice choir of local church members had a good-sounding harmony despite having little time to practice.

Some of the services had a special emphasis such as music, youth or family. On the night of the youth service, 200 young people attended a pizza party held by the crusade. Bernie Smith, the music director for the crusade, also addressed students at local public and Christian schools.

Another outreach method used by the crusade was "coffee clusters," in which local Christians invited friends and neighbours into their homes to pray, converse and hear one or two of the Patterson team members give account of their experiences with the team. Hogeterp, who hosted a cluster, says their purpose was to make people aware that the crusade was taking place.

Patterson was invited because of the clarity of his message and his personal integrity, according to Presbyterian pastor Larry Bryce, chair of the crusade organizing committee. "All the participating churches felt comfortable working with him," adds Bryce.

Praamsma, who counselled during the crusade, appreciated Patterson's "modest approach" in not using high pressure tactics to encourage people to make decisions for Christ.

"Most of the goals of the crusade were met," says Bryce. They included reaching as many people as possible who did not know Christ as their Saviour, bringing renewal to congregations and committed Christians and uniting local ministers.

Although 32 people came forward during the evening services to acknowledge having made a positive decision about their Christian commitment, most of the decisions were made by people wanting to rededicate their lives. Most of the ministers from the participating churches feel future crusades need to work on reaching out to the unchurched, says Bryce.

Korean church doubles in size

SEOUL, South Korea (WEF)—The number of Christians in Korea has doubled in just six years from 6.1 million to more than 12.5 million, according to the recently published 1992 *Yearbook of the Korean Christian Church*. Back in 1985, South Korea boasted 25,050 churches with 37,807 clergy. Late last year there were 37,190 churches with 67,398 clergy.

Though the phenomenal growth has also involved numerous denominational splits, more recently there has been some movement towards rapprochement between some of the country's churches. For example, representatives of 38 Korean Presbyterian denominations recently decided to work together in several key areas—an important development since they include more than 15,000 churches and six million people.

South African evangelical churches ask for forgiveness

JOHANNESBURG, South Africa (WEF)—A large group of more than 600 South African charismatic and evangelical churches has appealed for forgiveness from the nation's people for not speaking out against the many wrongs that were perpetrated during the apartheid years of the National Party government.

In the "Christian Manifesto," released after the annual convention of the International Fellowship of Christian Churches (IFCC) in September, the churches ask for forgiveness "for our failure, insensitivity, complicity and neglect of our God-given duty to have addressed the political and social ills of our nation."

The document says the churches acknowledge that they sinned against God and against their fellow citizens by not fulfilling the prophetic role to speak out against the many wrongs which were perpetrated, often in the name of God.

While noting the positive steps taken by President F. W. De Klerk to correct past wrongs, the IFCC also calls on the South African government to repent of its failure to be a just and righteous government.

"We acknowledge that the South African government allowed freedom for the preaching of the gospel, but it failed in its prime biblical duty to protect all South Africans. It was a respecter of persons and passed laws that broke the inalienable rights of man and became a tyrant to innocent members of society," states the IFCC document.

It also calls on government leaders to publicly seek forgiveness for the sin of apartheid, the mismanagement of the economy and for the prevalence of corruption.

"As a Christian group we pledge ourselves as one united people, regardless of race or language, to assist in building a peace-loving society based on justice and equality."

October 30, 1992

Christian Courier

October 31, 1517

Martin Luther

Catch the drift?

Arab evangelicals help restore Islamic shrines

AMMAN, Jordan (NNI)—Anglican Arabs in the West Bank recently pledged $5,000 U.S. to help in the restoration of two Jerusalem mosques. The donation, the only one publicly made by a Christian group, is a "symbolic gesture...to reciprocate the kindness of Islam and its tolerance of the Arab church," according to Bishop Samir Kafity of Jerusalem.

Kafiti is head of the Arab Anglican communities in Jordan, Syria, Lebanon, Israel and the West Bank, numbering a total of 7,500 people. The oldest of them dates back to missionary work begun in 1841.

Kafiti's statement is in sharp contrast with the cries of oppression and discrimination which continue to be heard from Christians and churches in the neighbouring Islamic countries of Saudi Arabia, Iran and Sudan.

The $10 million project to restore the Al-Aqsa and Dome of the Rock mosques was organized by Jordan's King Hussein, who also pledged $8 million. The Jerusalem mosques together make up the third holiest site in the world for Muslims.

Church

Historic Syrian church continues to live out the Gospel

AKRON, Pa. (MCC) — The church is alive and well in Syria, Archbishop Matta of the Syrian Orthodox Church told Mennonite Central Committee (MCC) staff during a recent visit.

Christians believe they are "the salt and light of the land" and that God is with the church, he said.

Syrian Christians trace their history back to the Church of Antioch when, for the first time, followers of Christ were called "Christians." Services are conducted in Aramaic, the language Jesus spoke.

Over the centuries, Syrian Christians have suffered and died for their faith. Around 1400, Tamarlane destroyed churches and monasteries and killed hundreds of monks. In the early 20th century the church suffered under Persian rule. "Persecution is still in the memory of today's generation," said Matta.

"In our attempts to be faithful to God, we have much to learn from Syrian Christians," remarked Ed Martin, MCC secretary for Central and Southern Asia.

The church is still living out the Gospel of Christ. After the Persian Gulf War, refugees from Iraq fled into Syria. The 27 churches in Matta's Archdiocese in northeast Syria are ministering to about 4,000 refugees.

Many refugees are Christian; a minority are from the Syrian Orthodox Church in Iraq. Matta said, "We want them to know Christians from other countries support them." But the church serves all the refugees, not just the Christians. "Christ said if people ask for a cup of cold water, we should give it. He didn't say we should ask what their religion is first," explained Matta.

At Christmas and Easter Syrian Christians invited refugee families to their homes and shared the holidays with them. Syrian Christians are committed to aiding the refugees, even at great financial cost, said Matta.

understand li… follow embr… read hear in… experience

Word and Spirit

…se trust heed …t know obey …d listen feel …ow embrace

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Until the shepherd became a lamb

There's a good chance the organ will play and the people will sing "The Lord's my Shepherd" at your or my funeral. They will do that because Psalm 23 has more comfort than all human wisdom might offer. And through Psalm 23 God has stilled more pain than all our medicines combined.

The song was composed by a real shepherd, and a pretty good one at that. Once he killed a lion and at another time he killed a bear because they were trying to harm his sheep (1 Sam. 17:34-36). And then it struck David that, just as he pastured, guarded and defended his sheep, so the God of Israel fed, guarded and protected him.

Being a shepherd-musician, David took his harp and sang the opening lines of his immortal song: "The Lord is my shepherd, I shall not (be in) want." It is a double confession: first David confesses who God is for him. He says it in his own words, the words of a shepherd: "The Lord is my shepherd!" And the second confession is based on the first: with this kind of a shepherd I don't need to worry: "I shall lack nothing."

Rich motif

We have this psalm in the Bible as a pearl we should polish and ponder every so often. But the psalm is also the first introduction of the *shepherd motif* in the great composition of the Holy Spirit. From here on this motif is repeated and developed in the Bible. It gets more varied, richer, and eventually it will reappear, full of colour and sound, in the surprising climax of Revelation 7.

After David, Israel learned to confess God as the "Shepherd of Israel," (Ps. 80:2) and themselves as the "sheep of [God's] pasture" (Ps. 79:13, Ps. 95:7). Describing the relationship between God and his people in terms of shepherd and sheep is so familiar that, until today, nobody in the congregation is offended when called a sheep. But don't try any other animal name on them. Don't even call them "sheepish." But sheep we are. Together we are "the flock" and God is the shepherd.

God appoints under-shepherds or "pastors"—the Latin word for shepherds—to herd his people in his name. They must show shepherd-like care for his people (2 Sam. 7:5-15). But the Lord himself remains the "arch-shepherd" (a word used only in 1 Pet. 5:4 in reference to Jesus).

Fleecing is not shepherding

Some shepherds have always been more interested in fleecing the sheep than in feeding them. God hates these characters, the ancient as well as the modern. (If you want to see how God hates them and what he intends to do about it, read first Jeremiah 23 and then Matthew 23).

All of us are familiar with the words of Jesus "I am the good shepherd" (Jn. 10:11,14). But we don't always realize the impact of these words. Here Jesus makes himself equal with God as the shepherd of Israel. He announces that the time has come to replace the leadership of God's people. And he, Jesus, is now firing the religious leadership and will take over in the name of God. And then he lays down his life for his sheep.

Finally, if you keep listening to the music, the first movement comes back in Revelation 7:15-17. "The Lord is my shepherd, I shall lack nothing." But notice what has happened to the shepherd: "The Lamb...will be their shepherd." That is the one who laid down his life for the flock. And the "want" or the "need" is now totally fulfilled: "Never again will they hunger, never again will they thirst." These are the eternal pastures: "The Lamb...will lead them to springs of living water. And God will wipe away every tear from their eyes."

Andrew Kuyvenhoven is a retired shepherd in the Christian Reformed Church, now living in Grand Rapids, Mich.

Graham's son gets permission for Chinese Bibles

PORTLAND, Ore. (EGMI)— Rev. Ned Graham, son of evangelist Billy Graham, recently announced that his organization has signed a breakthrough agreement to print Bibles in Nanjing and distribute them to all Christians in China, including those who have chosen to meet in homes.

East Gates Ministries International signed the unprecedented joint agreement after eight months of negotiation with the China Christian Council, the Three Self Patriotic Movement (the official Protestant church in China) and the United Bible Society. It now has permission to print and distribute at least 1.1 million Bibles over the next five years in what it calls "Project Light."

"We thought it would take several years to reach this kind of agreement," said Graham, "and so are very grateful to God for the spirit of partnership and understanding that he has brought about in so short a time. Every day we wake up and realize that God is much bigger than we thought he was the day before."

Graham stressed that the initiative for "Project Light" came from Christians in China, and not from East Gates or the Three Self movement.

40th Anniversary

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Features

Keeping track of the world's glaciers

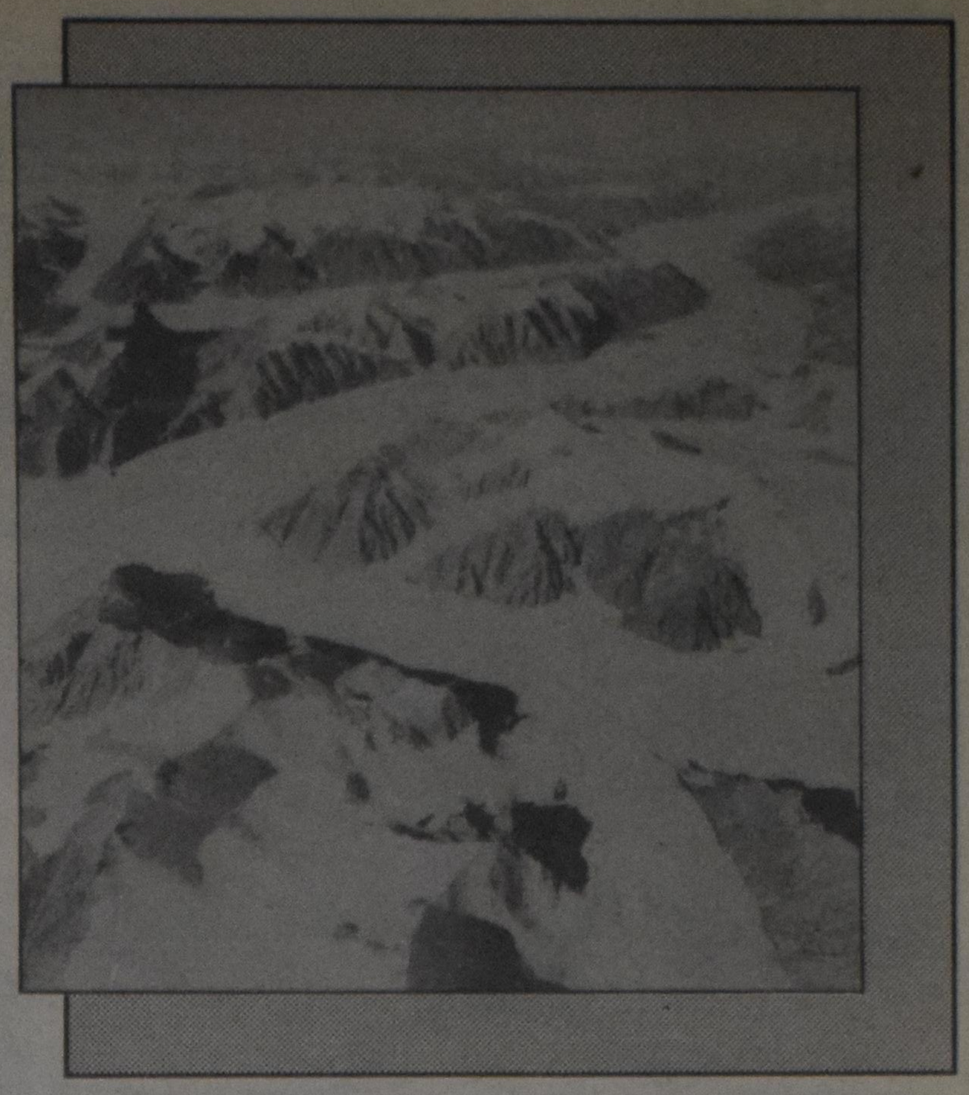


Photo: Encyclopedia Canadiana

The glacier in the foreground drains into the Arctic Ocean.

David Spurgeon

During the past 30 years, many of the world's climatologists have become concerned about the relationship between climatic change and an increase in the carbon dioxide content of the atmosphere. A well-known example is a 1979 U.S. National Academy of Sciences study that suggested that if humankind went on burning fossil fuels at the then-current rate, the world might find itself facing, within a few decades, an increase in global temperatures of two to three degrees centigrade, with dire effects.

The temperature rise would result from the so-called "greenhouse effect," with the increased carbon dioxide from the fossil fuels trapping heat from the sun in much the same way the glass walls and roof of a greenhouse do.

Like the greenhouse, the earth's atmosphere is largely transparent to solar radiation, but it strongly absorbs longer-wave radiation from the ground. The amount of such radiation absorbed is greatly increased when its carbon dioxide content is increased, and much of this radiation is re-emitted towards the ground, thus warming the earth's surface.

The effects of the warming would include drastic changes in the earth's ice cover and at low latitudes in the water cycle in densely populated chains of mountains. Regions in developing countries and polar regions would also be seriously affected. Some have even speculated that water might rise so high it would inundate the world's ports.

One result of such speculation was an increased interest in changes in the world's glaciers. At the Second Planning Meeting on World Climate Programming/Water in Paris in 1982, scientists decided that a new program of world glacier surveillance should be developed. A *World Glacier Inventory* has been completed and published, containing information on variations in about 1,000 glaciers in more than 20 countries. A World Glacier Monitoring Service was started in 1986. And a *World Atlas of Snow and Ice Resources* was completed in the (then) Soviet Union. The atlas evaluates natural ice as a potential source of fresh water, and reveals the global climatic significance of glaciers and snow cover.

Advances and retreats

Interest in glaciers, of course, existed long before 1979. Glacier observations have been underway in some Alpine countries for many decades, and a regular observation program was suggested as early as 1773. The International Commission on Glaciers was founded with this as its objective in 1894. Since 1960, glacier observations have been standardized internationally and published every five years by the Permanent Service on the Fluctuations of Glaciers (PSFG).

Such interest is well-founded, because glaciers have had a profound effect on the earth and its people for centuries. Not only have they produced climatic changes, altered the levels of the seas, and sculptured the earth's landscapes, they have deeply affected the course of early human development and migration through climatic changes related to their advances and retreats.

More than half the earth's land surface shows land forms resulting from climatic conditions associated with the Ice Age that ended 10,000 years ago, such as lakes, coastal features and river courses. (More than 50 lakes caused by glacier movement have appeared worldwide during the past 150 years.) Depression and upheavals of the earth's crust resulting from variations in glacier loading still occur today: the Scandinavian Peninsula north of the Gulf of Bothnia is rising at a rate of some 88 centimetres per century, for example.

Glaciers have been responsible for many of the earth's most precious natural resources. For example, the debris transported across the surface of the globe and deposited in various locations led to the development of fertile soils. And where climatic conditions coincided with these — for example, in Northern Europe — highly-productive agriculture emerged.

Of great value

Glacial terrains generally are associated with the abundant surface and sub-surface water essential to human settlement and industrial development, while modern rivers of glacial origin provide some countries with hydro-electric power. Thousands of lakes in Canada, the United States and Scandinavia, which are of great value for recreation and commerce, have their origins in glaciers. Groundwaters in glaciated areas are contained in aquifers consisting of sands and gravels, which in turn are used to produce concrete, while the clays deposited in ancient glacial lakes are used to make bricks and tile.

Glacier observations are necessary for a variety of reasons. They help increase human knowledge of local, regional and global water cycles. They provide data for studying climatic change. And they serve as data bases for fresh-water resource planning, irrigation, hydro-electric power schemes, recreational facilities and disaster prevention.

The latter can be caused by glacier surges — sudden catastrophic advances or the raising and lowering of ice surfaces, which are relatively common in some areas. In the Yukon between 1965 and 1969, glacier advances were observed with surge velocities of up to 18 metres per day, while the Brasvalsbreen Glacier in Spitsbergen in Norway slid forward in the late 1940s by eight kilometres in less than five months.

Deadly break-ups

In 1953, the Kuthean glacier (Tyan-Chan in Chinese) moved along a valley in the Far East at an average speed of 113 metres per day, covering a distance of 12 kilometres during a two-month period. Destroying buildings and trees in its path, it finally formed a dam in a river, creating a huge lake. When the glacier started moving again, the dam of ice broke producing disastrous flooding.

Such disasters may even result in deaths: in 1965 the break-up of the lower part of the glacier Allalin in the European Alps (1,000,000 cubic metres in volume) killed 88 workers engaged in dam construction.

Today, glacier inventories worldwide contain information about more than 20,000 glaciers. The *World Glacier Inventory* provides a snapshot of ice conditions on earth taken during the second half of this century. But more comprehensive efforts are needed. Some of these are already being provided through the use of observational techniques such as satellite imagery.

During the past decade a special branch of glaciology has been developed which should help in forecasting global interactions between climate and glaciers, in learning how ancient glacier sheets developed, and in evaluating the influence on glaciers of human activity. Such research could be significant to our understanding of not just Earth, but also of other parts of the solar system: many other planets also have glaciers and huge ice sheets, such as the polar ice caps of Mars and the ice cover of Pluto.

The *World Glacier Monitoring Service* promotes further analysis and research in an area of great potential importance, increasing humankind's knowledge and ability to control the effects of one of the world's great natural features — the living rivers of ice that history has bequeathed us.

David Spurgeon is a writer for Unesco Features. *This article is reprinted from* Features, *a publication of the United Nations Educational, Scientific and Cultural Organization .*

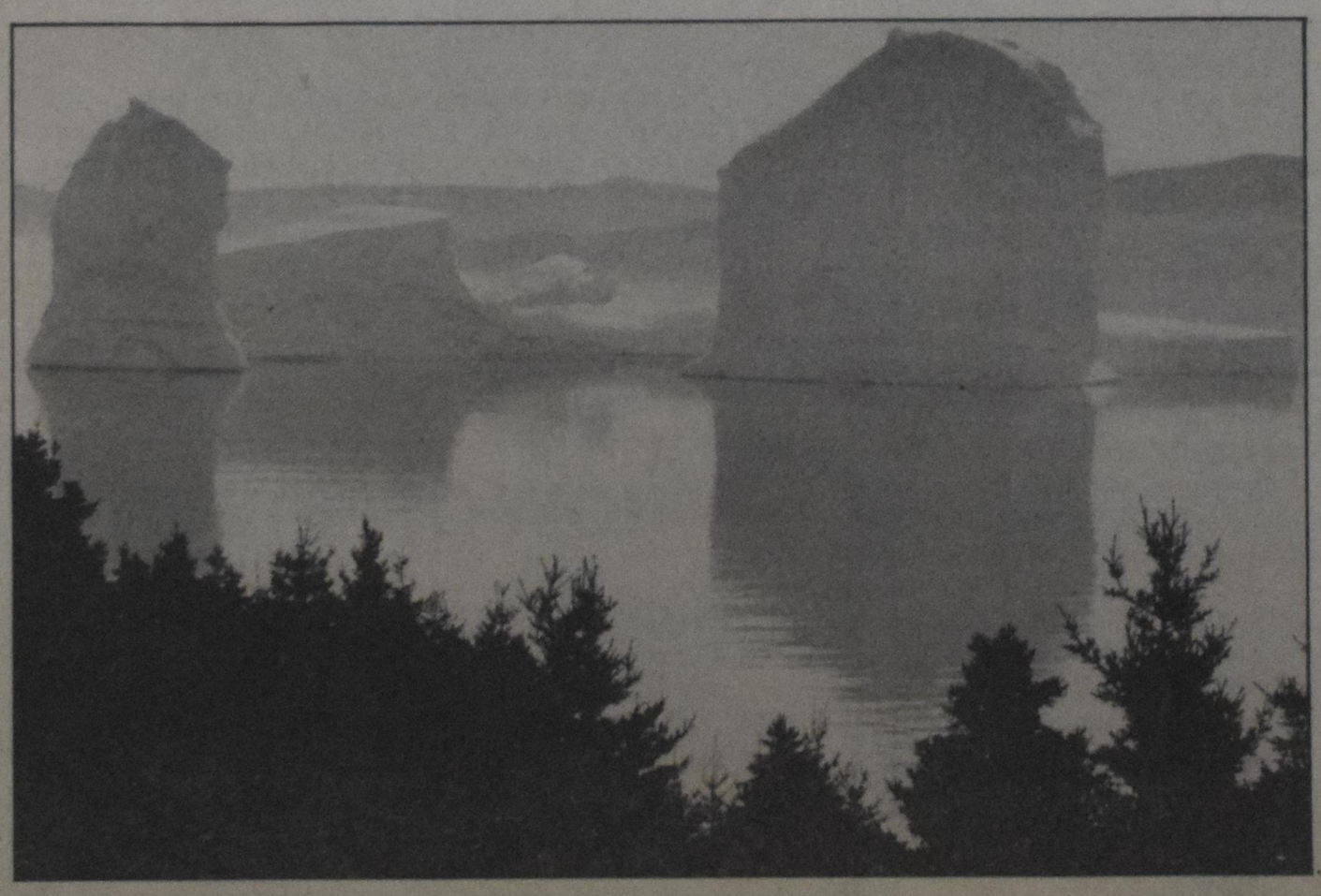


Photo: Ben Hansen

A floating glacier (iceberg) near Newfoundland

Consumption or conservation:
The use of natural resources in a materialistic society
Part II

Bart van der Kamp

In a previous article we have seen how the comfortable lifestyle to which we have all become accustomed is, at least in part, fuelled by ruthless exploitation of natural resources. Greed, not only of individuals, but also of whole societies and groups within societies, drives that exploitation. Various attempts to rationalize resource use by careful "optimization" prove to be elusive, and in the end often do little more than justify and legitimize that greed.

Perhaps it's not surprising that optimization of resource use proves so elusive. Christians have always known that humankind is incapable, without guidance, of determining what is good for it. Instead, obedience is required, and that implies following instructions, the reasons for which are, at least at times, not immediately obvious. That's the meaning of trust.

The notion of stewardship

I've come to believe that the whole notion of "maximization" of benefits is wrong. Where do we get the idea that the only thing that matters is our ever improving well-being? Why "maximize" benefits? The questions are almost too staggering to ask, and when I do among my colleagues I get blank stares and pitying head-shakes. You can't question the self-evident, obviously. And yet, let me try to develop alternative approach.

I would like to start with the notion of stewardship. In its modern usage, the term has simply come to mean "wise use" — one of those comforting words or phrases that for a while delude us into thinking that all is well. In fact, the value of the term for that purpose is already waning, and the newest is to speak of "enhanced stewardship," whatever that means. I want to go back to the original meaning of stewardship: a steward is someone who:

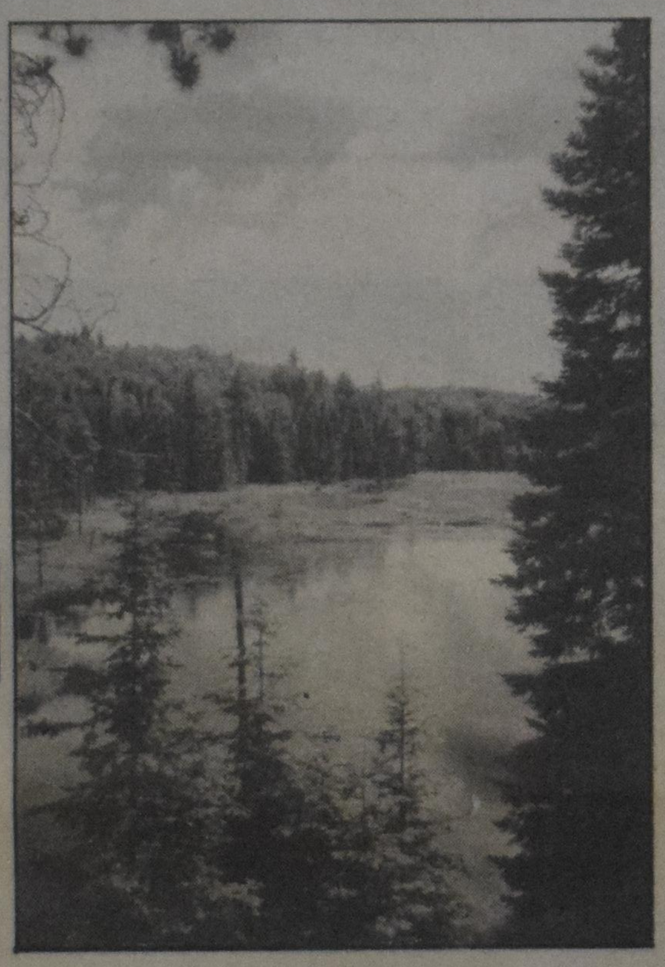
(1) manages the estate on behalf of the owner, and

(2) according to the general instructions and intent of the owner, but with a good deal of freedom in specifics,

(3) the income to be used as directed, and in the process obtaining a living for him- or herself.

I hold that the image of stewardship, seen in this way, is a fair representation of the biblical view of the place of humankind in creation.

Item (1) is a direct challenge to the Enlightenment notion that "We the People" are the owners and set the rules as we see fit. No doubt, "We the People" have the temporary power to assume control, and that is what has, to large degree, happened. The results can be seen all around us. But in the end it will turn out to have been another instance of the vain imaginings of Psalm 2.



Algonquin Park, in central Ontario. Photo: Ingrid Torn

And come to think of it, it is rather strange that we, who are so much like the animals around us (we eat the same food, breathe the same air, defecate and reproduce in the same way, while our actions are determined by habits, hormones and genes to a distressing degree) can suddenly reach the conclusion that we stand apart; that we are qualitatively different and that we rightly assume control of the whole system; that we are owners and can make our own rules. The 19th century may have had little difficulty with the notion. After all, according to the theory of evolution "might makes right." But all kinds of groups are challenging it today, and rightly so! (Not that I want to follow the proposed alternatives)

If we accept that any authority and power we have over the world is a derived one, then we must next search for the instructions. What does the Landlord want? What are the principles and the general guidelines?

It is of course normal to cite here the "cultural mandate" of the first chapters of Genesis. But what precisely does this mean for the use of natural resources? Here I can only offer you some suggestions, some general rules that I think apply.

God delights in it; so should we

First, the Lord delights in his creation. (I mean not just the "natural world," the virgin territory unspoiled by humans, but the whole thing, including its productivity and potentialities, but certainly including natural beauty). We should too; and if things are right, along with that delight will come a sense of awe for so great a creator.

But that delight and the sense of awe is not something that will always come automatically. It must be learned. It takes training in perception and exercise of our faculties in order to develop them. If we fail in this regard, we shall be guilty of ignoring a thing of great beauty and delight. Like swine trampling pearls underfoot. For those who delight in the creation and who stand in awe of him who made it, the wanton destruction of species and ecosystems as an inconsequential byproduct of our industrial endeavours is unthinkable.

Our society leaves much to be desired in this regard. Many children grow up under squalid and deprived conditions and never develop the ability well. I'm afraid that a common failing is getting things second hand via the colour video and the coffee table book rather than standing in awe of creation through direct experience.

I list delight in the natural world first because I hold it to be a necessary or at least a very desirable ability for those who would make decisions about that world. Without delight in created things one is likely to be much too utilitarian in judgments about the use of things.

Never destroy what can't be replaced

A second rule is that use is restricted to the produce of the land while the productive capacity may not be destroyed. I would accept some trade-offs and some honest error here, but a deliberate policy of turning productive capacity into capital is wrong. Reducing fish stocks to too low a level might be an example, or the "mining" of agricultural land until it is reduced to an infertile or salt desert.

In the case of forests, using a harvesting technique that is cheap but that leads to soil compaction or erosion and thus a virtually permanent loss of productivity is unacceptable. Included under this, for foresters, is seeing to it that appropriate regeneration does take place. So the "potential" productive capacity must be actualized: lands must be restored to a productive state.

A third rule is no waste. If, in the process of harvesting, less desirable trees must be cut down, then as far as possible these must also be used rather than left smashed in the woods. If by accident the fisherman catches and kills less valuable fish, they must nevertheless be used.

So I shudder at the terrible waste of food in the modern agricultural industries because it doesn't meet high standards of appearance. The normal rule of cooperatives and marketing boards is that such produce must be dumped and may not even be *given* away. (That would be economically unsound!)

Money, jobs not sufficient justification

A fourth rule is that taking and using natural resources requires some justification; some good that is to be achieved. I do not believe that merely making money is a sufficient justification, nor merely creating jobs. The good that is often served is to provide essentials for human beings: housing, clothing, food, but also music, literature and the arts in general, and the social structures needed for human society. Thus the healing arts, the civic buildings, construction of roads and other engineering works needed for the above qualify. I see a sort of trade-off here, the lesser good (the undisturbed existence of the created order) being traded for the greater good — legitimate human needs. But always remember Rule 1: to delight in and to stand in awe of creation. That, too, is essential and must be possible if we are to lead obedient and rich human lives.

Human beings ought to work, and that work ought to involve providing these essential and wholesome things for oneself and one's neighbour, and being supplied in turn by them. Money can be used as a means of exchange in larger and more complex societies (it isn't required in simple societies).

Thus taking any job just to make money when that job is not itself justifiable by the above criteria is a sad state of affairs, but one that we do, in fact, force on many citizens. Much of this arises because we have come to set up a social system in which money is an end in itself, or at least the prime means of achieving fulfilment. Few features of our society have proved more destructive.

Animals need more than food, shelter

Animals need special attention. When our Lord commends the good shepherd who provides for his sheep before taking care of his own needs he sets a model. If we chose to domesticate animals we ought to provide for them. To my mind this not only means providing them with food and shelter, but also allowing them to lead lives that permit appropriate behaviour for the species in question.

To see animals as a mere means of producing wealth leads to great evils. Much of modern husbandry is in my view unacceptable. Beef in feedlots; chickens in tiny cages, never able to scratch dirt; raising veal in stalls so small that the poor animal can't even turn around, let alone frolic in the meadow; even dairy farming involves suffering, both through conditions in which the animals are kept and more subtly through breeding programs that create monstrous animals that can no longer live normal lives. I simply don't buy the argument that all animals need to be happy is enough to eat, shelter and freedom from disease. Continued on p. 12...

Feature

Consumption or conservation

... continued from p. 11

What about natural areas, old growth reserves, parks, etc.? Certainly in the B.C. context there is lots of room for it and hence, yes, these are necessary for many reasons, including "to delight in." However, a few observations.

North Americans suffer from the peculiar notion that only undisturbed (by humankind) natural areas have beauty and that as soon as the land is inhabited somehow the beauty disappears. In earlier times the distinctions would have been different. There the world was divided into the habitable regions and the inhospitable wilderness of desert, with the oceans a place of chaos. Human actions need not destroy the beauty of the natural world. In fact, one way to describe humans is to see us as the gardeners whose task it is to enhance the natural beauty.

But we can't enhance very well if we do not understand the natural world in which we work. Moreover, the process is a slow one, requiring a great deal of care. To destroy is easy; to build hard. Thus we would do well to preserve examples of all kinds of natural ecosystems — for study, for enjoyment, and simply because they are valuable in themselves, being created as they are.

If we would apply the rules about sufficient justification in order to use natural resources, there wouldn't be a conflict. I like to think that the coincidence of population growth and the flourishing of technology is God's way of providing for all. Instead, we in the Western world have used that technology for self-indulgence.

So much for some of the rules and guidelines that apply. As I have presented them they are mostly in the form of examples and instances, rather than as abstract principles (and they are far from complete). Nor have I presented a closely reasoned argument for my many assertions. They are judgments that to me seem consistent with my faith and to a considerable degree are shared with my fellow believers.

Now to the third aspect of stewardship. For whose benefit? First we must clarify the position of the steward. The steward is not a consultant, selling his or her know-how for a hefty fee, nor is he or she a partner in the enterprise, entitled to a percentage of the income. Rather, the biblical steward is a slave. None of the wealth managed is his, and any income she produces belongs to the master.

Sure, the steward is entitled to a reasonable living, certainly under the Master we serve, but the best definition of "reasonable" here is "similar to that of the other slaves on the estate." If, as a society or as individuals, we find ourselves, for the moment, in charge of some valuable natural resources then as a society we must ask, "Who needs help?"

I've already addressed this issue to some extent. The beneficiaries include all neighbours (in the biblical sense), including future generations. Those closer by or in greater need have the first call.

But our life is not intended to be one long slog of hard work without relief. The Master we serve has from the very beginning instituted a Sabbath day, a day of rest and celebration, and a day that foreshadows his ultimate goal for us. There is also a time for rejoicing. And here too, greed and self-centredness are the distinguishing marks of this world.

A Christian celebration draws in people; it is a communal affair. It involves a sharing of the good things we have been given without any intention that we should get something in return. In our secular world, on the other hand, feasting and recreation is often something we reserve for ourselves, a private world of satisfaction. We have become consumers of pleasure.

But you may well ask: all this is very well, but how do we put it into effect in a society that doesn't share all these views? How does the manufacturer of paper separate good from bad use and supply only the former?

In part, of course, this difficulty arises because of the scale of production, whereby produce from the same plant necessarily goes to many different places. My basic approach here is to draw an analogy to the parable of the tares and the wheat. Let both uses proceed for the moment in this crooked world.

Be prophetic, disciplined

Beyond that there is clearly a prophetic aspect to all this. We need to speak out and hold up what is right. In the current turmoil of ideas, there is certainly room for that sort of thing.

Also, we need to discipline ourselves not to share in ill-gotten gain. That is a difficult assignment in our society. Avoid conspicuous consumption and unnecessary use of resources as far as possible, recognizing of course that we cannot and should not withdraw, and therefore must

Without delight in created things one is likely to be much too utilitarian.

share in some of this. After all, we have two cars in our family and I justify them by the necessity of getting around to do the things that must be done. Nevertheless, our goals and desires, our lifestyle, should clearly be different from those of the consumer society around us. A difficult assignment indeed!

Finally, let us remind ourselves that we live not only in a created world, but also a redeemed world, and a world in which the Spirit is at work to transform all things. How better to end than with the words of English poet Gerard Manley Hopkins:

The world is charged with the grandeur of God.
It will flame out, like shining shook from foil;
It gathers to a greatness, like the ooze of oil.
Crushed. Why do men then now not reck his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell: the soil
Is bare now; nor can foot feel, being shod.

And for all this, nature is never spent;
There lives the dearest freshness deep down things;
And though the last lights off the black west went
Oh, morning, at the brown brink eastward springs—
Because the Holy Ghost over the bent
World broods with warm breast and with ah! bright wings.

Bart van der Kamp is associate professor in forest sciences at the University of British Columbia. He is an avid gardener living in Delta, B.C., and has spent all his working life in the forests of British Columbia. This article is taken from a talk given to the Graduate and Faculty Christian Forum at the U.B.C.

Daily-bread economics

Bert Hielema

Do 500 year economic cycles make sense?

I recently discovered that in world history a case can be made for 500 year cycles. Let me start some 3,000 years ago when David took Jerusalem, completing the conquest of the promised land and setting the stage for Solomonic splendour.

In that period from 1000 BC to 500 BC Carthage was founded by the Phoenicians, a sign of significant economic expansion. In 776 BC the first Olympic games were held, also indicating a more mature economy. And a few decades later Rome was founded.

The next five centuries saw even more rapid development with the economy reaching its peak around the birth of Christ when the Pax Romana ensured free trade everywhere in their world.

The next half millennium saw a gradual decline culminating in the fall of Rome in the year 476. The following period, till the year 1000, we know as the Dark Ages, when commerce and public order collapsed.

Thus after 1000 years of first slow and then fast development, we saw an identical interval of lingering decline followed by rapid deterioration.

At the end of the 10th century a hesitant revival took place. The Middle Ages saw the rebirth of money, more social mobility and definite signs of self-expression.

A mere 500 years ago gun powder was invented, America was discovered, the Reformation took place and the age of expansion — and inflation — was ushered in.

There were about 500 million people in the year 1500. By 1820 it was one billion, doubling to two billion by 1920, to four billion in 1970 and by the year 2000 it willbe six billion or more. It is 5.5 billion now. I am sure that the increased population is contributing to inflation as much as wars and other factors have contributed in the past.

We now have had 1000 years of expansion with inflation in the last 50 years going through the roof.

It could well be that we now have reached a new stage.

Consider the following. Profitability is declining. Commodity prices are falling. The farm economy is in a severe recession. Interest rates are dropping. Real estate values are sagging. Unemployment is increasing. Wages and prices are being cut. All these are symptoms of deflation. Deflation is a sure sign of decline. Combine this with increasing health hazards, with more diseases for which no immediate cure is available, with environmental bills coming due, meaning higher taxes, exploding population and imploding families, with more frequent ethnic clashes and rampant national disintegration. I believe that this may indicate that a case can be made that the coming of the year 2000 could also signal the end of another 1000 years of expansion. I do not suggest that we are about to enter a new version of the Dark Ages, but I do think that it is prudent to prepare ourselves for different times, involving also a halt to economic growth.

Perhaps reality is catching up with us. There is no such thing as perpetual economic or material growth. What goes up must eventually come down.

By exploiting rather than maintaining resources we have squandered our creational capital and now we must rebuild not only our natural treasures, but especially must acquire a new mindset which has been geared so long to physical growth.

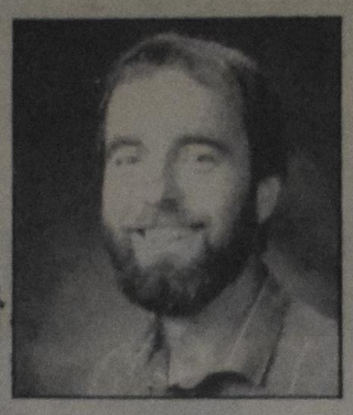
Do 500 year economic cycles make sense? I think they do.

Bert Hielema is a real estate appraiser who lives in Tweed, Ont.

Big money: trouble for sport?

REFLEXION

John Byl



REFLEXION

Gil Stein, the new National Hockey League "commissioner," appears to have made some significant improvements to the game. New hockey rules will try to minimize unnecessarily rough and dirty play. The game is becoming more European in its style and more and more of the players come from Europe as well (notice all the names ending in "itra" and "slav.") Though much of this is commendable, the reason for making these changes was to attract a greater U.S. audience through its new five-year $80 million deal with ESPN, the American sports cable network.

But if we think the NHL did well landing an 80 million deal, remember that works out to approximately $700,000 per team. A measly sum when compared to $17 million a year per major league baseball team, or $41 million a year per NFL team.

Business first

We often forget that professional sport is first about business. I only went to one Blue Jays game this summer and, even though Skydome is a glorious place to be, I was confused by the materialistic bombardment with which we were continually confronted. We happened to sit beneath some large speakers that pumped up our adrenalin at any pause in the game. The electronic message boards flashed advertisements at us to buy, buy, buy! We were a captive and exploited audience. At least when at home I can expect to see advertisements during breaks, not during the game, and the Christian sensitivities of announcers like Don Chevrier make watching the game more palatable.

We watched David Cone pitch his disastrous first outing with the Blue Jays. Here was an athletic mercenary bought in at approximately $100,000 a game — $1,000 a pitch — to get the team into and through the play-offs and championships; some felt he was worth every penny in the second play-off game with Oakland. For the Jays, the extra million dollars on a league-leading $42 million salary budget can quickly be paid for in gate receipts from one extra game in the play-offs.

Young hockey star Eric Lindros' $3.5 million annual salary works out to approximately $35,000 a game — if he played half the game he'd earn $20 a second. This argument is of course somewhat unfair; it would be like arguing that a 50-sermon-a-year minister would make $1,000 a sermon or $17.00 a minute. But still, professional athlete's salaries are absurd. In these austere times with inflation, wage roll-backs, lay-offs and high unemployment, professional sport has lost touch with reality.

A waste?

On the way home from the Jays game I said to our family that if only 5,000 of the more than 50,000 of us at the game spent $20 each while there — including tickets, snacks and souvenirs — then we would have brought in $100,000, enough to pay for Cone's games; and if one adds fans' travel expenses, maybe we had spent enough to support two missionaries.

My teenage daughter reminded me that if we thought like that we could never do anything, and she is right. I was further reminded of Jesus' words that the poor we will always have with us. But I am also reminded of Proverbs 15:27 and wonder: if a "greedy man brings trouble to his family," what are the owners and players bringing to sport?

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

Oops, I forgot

Margaret Primrose

When I forgot the rent and was asked to pay a collections agency, I felt that my memory must have had it. I thought of the time someone told me that 50,000 to 100,000 brain cells die daily without replacements, and I decided that maybe I didn't have many survivors. Mine have had a lot of days to die.

I also thought of my missionary friend's prayer when she broke her arm: "I'm sorry, Lord. I didn't take very good care of your property." The $35 my rent mistake cost was his property, too. I decided to try to be a better steward.

From research I learned that life begins with a super-abundance of brain cells, and a senior citizen concerned about his or her memory is not likely to be a person with a degenerative mental disease. We can cope!

Not everyone needs all of the following guidelines which I've aimed mainly at myself, but if you have trouble remembering, try some of them. Pick the one you need most and work on it first.

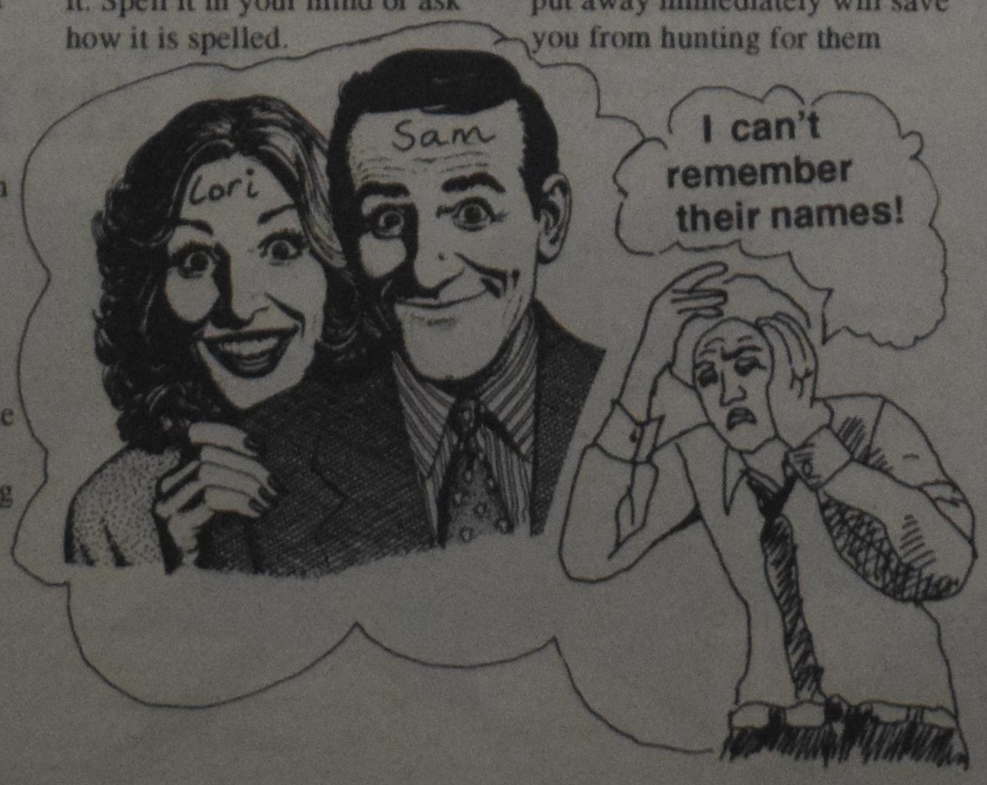
Pray. Make it a first, not the last, resort. You may not find the cheque you lost but praying will help you take better care of the next one.

Make sure your problem isn't physical. Some difficulties blamed on failing memory are created by poor eyesight, hearing loss, medication, lack of exercise or passivity. If you're taking more than one prescription, ask your doctor if the combined effects could be negative. Avoid stress and hurry.

Give your brain work-outs. Read — it takes more concentration than TV. Take frequent breaks to review.

Learn something new — anything useful that challenges you. Perhaps a good place to begin is with a library book on mnemonics. Try a few grocery or to-do lists with the silly pictures it suggests. It can be fun to visualize a raisin and a prune joining hands to halt a slice of bread and butter. Or perhaps a rhyme will help you remember honey from a bee, apples from a tree, and bags full of tea.

Work at being a people person. Listen closely to names. You won't remember one you don't hear. Ask for a name to be repeated slowly and more loudly, if necessary. Use it. Spell it in your mind or ask how it is spelled.



Focus on the person. What features or gimmicks will help you recall the name? Maybe you'll remember Paul Young as Young Paul or Penny as the girl with copper hair.

Talk to the person about his interests. He'll probably forgive you if you forget his name but remember that his grandson collects stamps.

Plan ahead. If plastic and paper to be recycled are collected in the car trunk and coupons in the glove compartment, they'll be where you want them when you want them. A magnet on the refrigerator will hold a grocery list as it grows. A to-take list on your purse or coat are easy to check. Plan your route if you have several errands.

Keep everything in place. You won't hunt your glasses every morning if they're always on the bookcase at night. A drawer or a basket for things you don't have time to put away immediately will save you from hunting for them later. Sort through them every few days.

Alphabetize spice cans that seem to hide on the shelf. Code boxes in which things are stored. "TUR" will tell you, but not intruders, that your souvenirs from Turkey are inside. A file box with a card for the contents of each box would be useful, too.

Lighten up. Rid your home of things you never use. Don't take gloves or umbrellas from the car if you don't need them. Choose slacks and shirts or skirts and blouses that can be mixed or matched on trips. It is easier to take care of your belongings if you don't have more than you need.

Pay attention to details you may need later. What stores are on each side of the cleaners? Is there anything new on the church bulletin board? Does the jacket you're removing need to go into the hamper? Talk to the door or blow it a kiss so you won't have to wonder if you locked it. Don't try to do two things at once.

Ask for help. Let passengers help you find Washington Street and check that doors are locked. Consider automatic bank deposits and payments.

Keep calm if you forget or lose something. If you can't remember where you left something, go back to where you last saw it. Think of all the things you can about it. What are some logical places to look close to where you thought it was?

Don't berate yourself or keep saying a wrong answer. You'll make better progress by focusing on your improvements. If you digress when you are speaking, try a short sentence that sums up your thoughts.

Vary the ring-around-your-finger technique. Turning an alarm clock upside down may be better than getting out of bed for string. A full trash bag and the attache case in front of the door will catch your eye as you leave the house. A pan on top of the TV will remind you of cookies baking in the oven. If the phone rings while you're sawing a board, take the board or the saw with you to remind you of what you were doing.

Mark a chart when you take your pills. Code each prescription. Put pills on your plate or in the picnic basket. Or set an alarm clock for the hour your should take them.

My daily Bible reading schedule as well as the calendar are marked to remind me of the rent. The next cheque isn't due for two weeks, but it is ready except for the signature. I'll have to look at it every time I write a cheque. If one thing doesn't work, another should.

Margaret Primrose lives in Kansas City, Mo.

THE NEW CONSTITUTIONAL AGREEMENT

THE HIGHLIGHTS

Over the past two years, federal, provincial, territorial and Aboriginal leaders have consulted with thousands of Canadians and concerned groups from coast to coast. These consultations included Royal Commissions, participatory conferences, parliamentary hearings, and hearings in the provinces and territories held by provincial and territorial legislatures. Federal, provincial, territorial and Aboriginal leaders have agreed unanimously on August 28, 1992 in Charlottetown on a package of constitutional proposals that recognizes the equality of all Canadians and represents all of our interests. The agreement is now before Canadians.

A Social and Economic Union

The agreement proposes that the new Constitution would contain a statement of key economic and social objectives shared by all of the governments in the federation. The objectives include comprehensive, universal, portable, accessible and publicly administered health care, adequate social services and benefits, high quality primary and secondary education and reasonable access to post-secondary education, collective bargaining rights and a commitment to protecting the environment. The economic policy objectives to be entrenched would be aimed at strengthening the Canadian economic union; the free movement of persons, goods, services, and capital; ensuring full employment and a reasonable standard of living for all Canadians; ensuring sustainable and equitable development.

Avoiding Overlap and Duplication

Exclusive provincial jurisdiction would be recognized in the areas of forestry, mining, tourism, housing, recreation, municipal affairs, cultural matters within the province, and labour market development and training. In addition, to ensure the two levels of government work in harmony, the government of Canada commits to negotiating agreements with the provinces in areas such as immigration, regional development and telecommunications. Federal-provincial agreements on any subject could be protected by the Constitution from unilateral change.

Distinct Society

The new Canadian Constitution would recognize the distinct nature of Quebec, based on its French language, unique culture and civil law tradition.

In the reformed Parliament, the Senate would reflect the equality of the provinces while the House of Commons would be based more on the principle of representation by population. As well, various provinces would be assured a minimum amount of seats in the House of Commons.

Parliamentary Reform

The proposed Senate would be made up of six elected senators from each province and one from each territory. Additional seats would provide representation for Aboriginal peoples. The reformed Senate's powers should significantly increase the role of the elected Senators in the policy process.

The proposals recognize that Aboriginal peoples have an inherent right to self-government and that the Constitution should enable them to develop self-government arrangements and to take their place in the Canadian federation. The proposals recognize Aboriginal governments as one of the three constitutionally recognized orders of government in Canada. In addition, the proposals provide for a negotiation process between Aboriginal leaders and provincial and federal governments to put this right into effect. The recognition of the inherent right would not create any new rights to land, nor dilute existing treaty rights.

Aboriginal Self-Government

Now that Canada's federal, provincial, territorial and Aboriginal leaders have reached a consensus, it is the right of all Canadians to understand the new proposals. Call the toll-free number below to receive an easy-to-read booklet on the new constitutional agreement or a complete text.

It's your right to know what the constitutional proposals say, before voting on October 26.

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Canada

Books

Robert Vander Vennen, page editor

Friends of God

Wayne Brouwer

Personal testimony

"All the days ordained for me were written in your book before one of them ever came to be." (Psalm 139: 16)

Fifth century BC Roman historian Heroditus told this interesting story: the Egyptians always prided themselves in being the oldest civilization on the earth. However, when Psammetichus became their king, in about 660 BC, he decided that such assumptions weren't enough. He set out to prove "scientifically which race on earth was the most ancient.

Experiment

He took two newborn children of ordinary parentage, and gave them to a shepherd who grazed his sheep in a lonely area. he charged the shepherd and his family to keep the children in an isolated dwelling, to care for their physical needs, and to guard them from harm. But, he said, never allow a single word of any speech or language to be uttered within the range of their hearing.

Whatever language came naturally to them would obviously be the original language of humankind, and thus a record of the antiquity of the founding people of earth's races.

So it went for two years. Then one morning, as the shepherd entered the dwelling of the youngsters, they grabbed his legs and stretched out their arms in delight, and cried the word "bekos."

Knowing the gravity of the situation, the shepherd neither responded orally, nor reported this incident until it had recurred several times.

King Psammetichus immediately went to hear the children and their "native" speech. He called in his linguists, demanding from them the source of the word "bekos." When they found a group among the Phrygians who used that term for bread, Psammetichus and the noble Egyptians had to concede that their race was derived from older stock.

Who am I?

I've often thought about that experiment over the years, especially as a father watching three daughters grow and develop. Who are these young beauties, anyway? Yes, their mother and I are in them, ... certainly in their rawest moments the worst of us oozes out! But who are they inside? Where did they come from? How can they be living creatures, so unique, so complex, so wonderful? What would they be like if we were not their parents?

Many years ago, Dr. Peter Eldersveld was the "Radio Minister" of the Back to God Hour of the Christian Reformed Church. When he preached a sermon based on Acts 16, back in 1965, he reflected on these things. Most of us are self-made people, he said. At least that's how we like to think of ourselves: self-made, self-directed, self-sustaining.

Even our Christian testimonies hint in that direction. He told of some of his friends who delight in telling how, after years of destructive living, they came to know God and got turned around, and made new commitments of new service.

Boring?

Then, said Dr. Eldersveld, they politely look to me, and ask about my "personal testimony." And I always feel like a second-rate Christian, he said, because I have no amazing before-and-after stories to spread. In fact, his whole testimony could be summarized in a single rather "boring" statement. He said, "I have never known a day in all my life when I could not believe that I was a child of God."

But, as he reflected further, he came to realize what an earth-shaking confession that was! Is it possible that from the time a child draws its first breath, it could belong to God, be part of the family and community of God, be found in the loving care of God?! Is it possible that the first language a youngster could speak would be the language of faith, and the dialect of divine love?! What a testimony that could be!

Maybe, he thought, Psalm 139 would be a rather spectacular life-story to give! Do you think so too?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Ethics for nurses

***Cases and Concepts in Nursing Ethics**, by Michael Yeo and others. Peterborough, Ont.: Broadview Press, 1991. ISBN 0-921149-82-4. Softcover, 280 pp., $18.95. Reviewed by Barbara van Koot, R.N., B.Sc.N., student in worldview studies at the Institute for Christian Studies, Toronto.*

Cases and Concepts in Nursing Ethics is a collaborative effort by Michael Yeo, a philosopher representing the Westminster Institute for Ethics and Human Values, and several distinguished Canadian nurses representing the College of Nurses of Ontario. Although written primarily for use by nursing students and their teachers, the unique perspective that this text offers on Canadian nursing ethics, along with informative discussion of fundamental ethical concepts and extensive footnote and reference citations, make it a valuable resource for a much wider circle of ethics "students."

The introductory chapter gives a general overview of nursing ethics. It outlines several factors that are noteworthy in the emergence and current status of bioethics, such as the rise of consumerism and the rapid technological development that has been seen in health care.

Sensitive to justice issues

An insightful discussion is also offered about those factors that have shaped contemporary nursing ethics. The influence of gender is discussed with reference to the ethic of *caring* that has developed in nursing versus the ethic of *curing* that is often associated with medicine. Gender, or more accurately, gender oppression, is cited as a factor in the nursing experience of powerlessness, an experience that according to Yeo has made nurses especially sensitive to issues of power and justice in health care. In addition, the proximity and duration of contact that nurses have with their clients, and the broader notions of health that nurses tend to adopt, are cited as influential factors in shaping the face of nursing ethics.

The process of "values clarification" is identified as the gateway to "the moral life" in that it "enables us to decide in a self-conscious way what values we ought to prize and promote, and to assess how various practices stand in relation to these values."

Various "Codes of Ethics" for nursing are provided in appendices of the text. The largest body of text, however, is dedicated to discussion of six fundamental ethical concepts: beneficence, autonomy, truthfulness, confidentiality, justice and integrity.

Each chapter in the book explores the main nursing issues and problems associated with the concept to which it is dedicated. The appropriate codes of ethics are incorporated into the discussion where applicable. In addition, each chapter includes three nursing case studies. Ethical analysis is offered following each. At the end of each chapter is a list of study questions designed to stimulate further inquiry, and detailed footnotes and references to facilitate such inquiry.

The philosophical content of the chapters is fairly standard as far as discussion of the ethical concepts is concerned. What struck me, however, was the sensitivity with which the authors had captured the truly unique situations found in the clinical practice of nursing and nursing ethics.

Definitive solutions are not offered to the case situations presented. It is somewhat difficult to pinpoint whether any one moral theory is being espoused in the discussions. One of the authors defines the moral life as "a life responsive to the demands of duty." If I were to guess the dominant orientation of the text, I would say that it is approached from the perspective of "rule deontology."

Some 'rules' not easily broken

The rule deontologist believes that there are some rules and principles that are justified and binding apart from considerations of their consequences. The clinical situations outlined in the text illustrate cases in which two or more of these generally binding principles come into conflict. The agonizing process of choosing between conflicting principles and duties and the tragedy of a life that involves these choices is realistically portrayed.

This book is not a Christian one and is not necessarily indicative of Christian moral values. However, the wisdom and sensitivity with which it explores the often tragic world of ethics in general and nursing ethics in particular is outstanding.

This book contains many truths which are applicable to the Christian moral life as well as to the nursing moral life. As Yeo notes, "The moral life presents itself to us as a task and a challenge ...; [it] is not simply a matter of knowing, but also of doing or even becoming."

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News

World Relief makes largest food response in its history

BURLINGTON, Ont. (CRWRC)—The food crisis taking place in southern and eastern Africa this year is more massive than any ever faced by the Christian Reformed World Relief Committee (CRWRC).

In response, the CRWRC has stretched its capacities to the limits and made the biggest year's worth of food shipments in the history of the organization.

Recent shipments include a $350,000 purchase of maize for southern Sudan, seeds and tools for 11,000 farmers in rural Sudan and $300,000 of wheat for northern Sudan.

The CRWRC, which budgets $250,000 a year for food relief, can effect such large shipments because its donations are multiplied by cash from CIDA, the Canadian government's International Development Agency. (CIDA donates four dollars for every CRWRC dollar, to a maximum of $1.25 million per year).

Somalia and Ethiopia

The CRWRC hopes to send food soon to Somalian refugees in Kenya, but has found it difficult to reach the needy in Somalia itself because of anarchy and ongoing war. CRWRC's African relief coordinator Greg De Haan is currently in Somalia attempting to establish definite plans and timeframes for a food shipment from the Canadian Foodgrains Bank (CFB).

(The CFB is the shipping and distributing agency which coordinates donations from the CRWRC, 11 other Canadian relief organizations and the matching CIDA grants).

De Haan is also initiating programs to help people resettle and re-establish farms in Somalia and preparing for the arrival of two volunteer nurses and an agriculturalist.

Nearby Ethiopia recently received wheat and cooking oil from the CRWRC to support food-for-work programs where people earn badly needed food as wages for employment in reforestation and water-related projects which help reclaim ruined farm land.

Zambia, Zimbabwe and Mozambique

Food aid is almost always sent in the form of foods which are locally sustainable, so as to discourage dependence on imported "white wheat" and other Western grains. Thus, the CRWRC was recently involved in exchanging 224 tonnes of Canadian cooking oil into maize and beans which will go to Zambians who are also suffering from the African drought. CRWRC volunteers are helping to manage various food distributions in Zambia, including $60,000 worth of food in the Lusaka area, near the border with Zimbabwe.

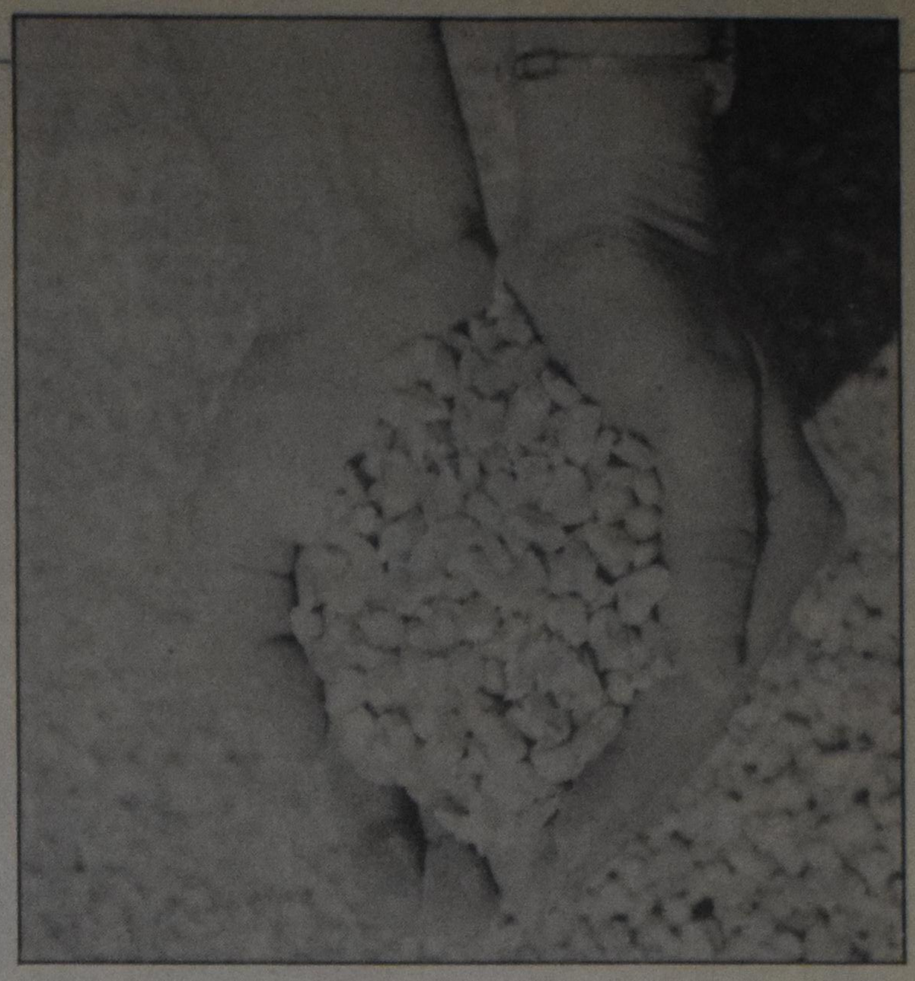
In Zimbabwe CRWRC will deliver 1,000 tonnes of maize to the relief and development arm of the Zimbabwe Council of Churches to help the rural poor survive the drought.

In war-torn Mozambique a 300-tonne shipment of maize went to Maforga Christian Orphanage, a centre for children orphaned by the war which includes a school and health services for local communities.

Both relief and development

Relief represents only a small part of CRWRC's work. The majority of CRWRC's total resources are used in development programs, working over the long-term with communities to help needy people help themselves.

"While it is necessary that we as Christians respond to the immediate needs of the hungry in eastern and southern Africa, the ultimate solution to the hunger problem will come from the iniatives of the African people themselves. Leadership development, technical know-how, education and peace initiatives are appropriate ways that we in the West can share in empowering the hungry to overcome the problems of poverty," explains Canadian director Ray Elgersma.



. Photos courtesy CRWRC

This corn, aid for the food crisis of southeast Africa, has been donated by Christians from across Canada.

The Dinara, *a ship bound for Zimbabwe, was loaded with donated Canadian corn when it docked in Goderich, Ont. in September.*

Peter and Marja are IN

Dear P&M:

Recently, you expressed the view that women should serve in all offices of the church "because of the Spirit's installation" (June 19, 1992) which would mean, of course, that this principle would have been in effect at least since Pentecost. And yet it was at the same time that the principle that "women are not permitted to speak" was brought to the fore, a principle that is quite opposite to the ordination of women idea.

On the other hand, if you think that the principle of ordination may have changed more recently with the changing role of women, then in effect what you are advocating is a form of Reformed dispensationalism. But by saying **that** ***you are adding to the Scriptures as warned against in Revelation.***

Do you think this might be an accurate description of your own views? (Perhaps you may not have looked at it that way.)

Dear Imposing Silence:

The verse you quote is II Cor. 14: 34. It needs careful interpretation and biblical insight so that it does not become a scriptural weapon to keep women from doing what Pentecost has freed them to do. We absolutely recoil at the way you lift this verse out of its cultural context and elevate it to the level of universal principle. Frankly, we would pity any woman who would be forced to wait with her questions until she gets home (verse 35).

It is tempting to discredit someone who interprets a passage differently. You have gone so far as to accuse us of "adding to the Scriptures as warned against in Revelation." There's too much of that going on these days. Some people accuse other Christians of not taking the Bible seriously simply because there is a difference of interpretation or emphasis. How egocentric we can be! Do we really believe that "MY" understanding is the only right understanding?

In verse 34, Paul refers to an unspecified law and says that women "must be in submission" (NIV) and "should be subordinate" (RSV). Imagine a clause like that showing up in our Canadian Constitution! Imagine the biblically sanctioned violence against women that such a principle would allow, if taken literally the way you want it to be.

Paul, expressing his opinion, silenced women in all the churches at that particular time. He had his reasons. One day we're going to ask him what they were. We look forward to his explanation. We anticipate that he will refer us to the universal principle which he articulated in Gal. 3: 28.

Jesus came and broke the silence. Women who were forbidden by law to witness in court were the first to be called to witness to his resurrection. Then the Holy Spirit came and broke the silence again by empowering both men and women to prophesy. These huge developments may never be minimized by a few obscure comments about women and their need to be silent, to braid their hair, to cover their heads and to refrain from wearing jewellery.

Shame on us if we re-impose the silence that God has removed in Christ!

[The reader might like to consult Al Wolter's columns of Oct. 9 and Nov. 6, in which he sheds new light on a similar passage in I Tim. 2: 12. Ed.]

Write to: P&M
c/o Calvinist Contact
4-261 Martindale Road
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

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Births

HELLINGA-VANDERKOOY:
Richard and Miriam and big sister Hanako are happy and thankful for the safe arrival of
EVALEEN MARGARET
born on Sept. 12, 1992, weighing 10 lbs., 13 oz.
Evaleen is the second grandchild for Charles and Dorothy Hellinga of Willowdale, Ont. The 17th grandchild for Jack and Elizabeth Vanderkooy of Guelph, Ont., and second great-grandchild for Margaret Tensen of Brampton, Ont.
Home address: 163 Margaret Ave., Kitchener, ON N2H 4H8

VERMEER (nee DYKMAN):
Randy and Ann Mary thank the Lord for the safe arrival of their first child
ANDREW JACOB
He was born on Oct. 8, 1992, weighing in at 9 lbs, 15 oz.
Proud grandparents are Kor and Tina Dykman of Dundas, and Abe and Liz Vermeer of Grimsby.
Home address: 20 Northridge Dr., Smithville, ON L0R 2A0

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For rent in **Florida, Ft. Myers,** 3-bedroom furnished bungalow, pool, quiet residential area, short drive to beach, walk to stores. Still some time available. $540 U.S. P.W. plus tax.
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In Memoriam

In honour of my mother,
AALTJE WESTERMAN
(nee PANJER)
who brought me into this world 80 years ago.
I was born in Heiligerlee (Gr.), the Netherlands, on Nov. 3, 1912. As I approach my birthday, my thoughts are going back to my youth and to the one who brought me into this world. I cannot forget her.
She was 49 years old when she died, after she had given birth to 10 children. I was 10 years old, and all I remember is that she was sick. But I also remember that she was a good singer, and her favoured song was Psalm 73: 12 (from the Dutch psalter) — *"'k zal dan geduric bij U zijn"* (verse 23 in the Bible: "Yet I am always with you; you hold me by my right hand"). From my relatives I have heard that she was a Christian in word and deed.
In spite of a hard life, my Dad and Mom helped build a Christian school in the village of mostly unbelievers. There was only one little Reformed church there. But they were convinced that *all* the village children should hear the gospel with its saving message.
Thanks, Dad and Mom, for your example to all of us and those around you. Till we meet again at Jesus' feet.
Annie Vandezande (nee Westerman)
Woodstock, Ont.

Graduations

Congratulations!
Mr. and Mrs. Harry Van Roon of Holland Christian Homes, Brampton, Ont., are happy to announce that
JAKE G. VANDERKOOY
the son of Mrs. Van Roon by her first marriage, has obtained his doctoral degree in International Relations, International Political Economy and Comparative Development, at Queen's University, Kingston, Ont., on Oct. 9, 1992.

Anniversaries

1952 October 17 1992
"A cord of three strands is not quickly broken" (Eccl. 4: 12b).
It is with joy in our hearts and thankful gratitude to the Lord that we announce the 40th anniversary of our parents,
NICOLAAS and HILLY LENOS
(nee VANDERWAL)
We thank God for the faithfulness that he has shown in those years. It is our prayer that the Lord will continue to guide and bless them in the years ahead.
Congratulations from their children and grandchildren:
John & Bev Lenos — Waterford, Ont.
Shawn, Sandy, Bradley, Nicholas
Ray & Sonya Lenos — Simcoe, Ont.
Annemarie
Clarence & Julie Lenos — Caledonia, Ont.
Wilma & Albert Veenkamp — Abidjan Ivory Coast, Africa
Nicole, Matthew
Howard & Joanne Lenos — Hamilton, Ont.
Karla, Josiah, Jared
Hannah & Bob Elgersma — Wisconsin Rapids, Wisc.
Karmen, Calvin
Rosanne Lenos & Andrew van der Woerd (engaged) — Willowdale, Ont.
Home address: R.R. #5, Waterford, ON N0E 1Y0

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Obituaries

I will sing of my Redeemer!
On Monday, Oct. 5, 1992, our Lord took to Himself His child, our husband, father, grandfather and great-grandfather,
HENDRIK JAN BOERSMA
To the trust and care of His Lord he leaves:
Evelyn, his wife of more than 60 years.
Their children:
John & Ann Boersma — Calgary, Alta.
Bob & Lorelle Boersma — Coquitlam, B.C.
Henny & Willem Van Wilgenburg — Hansport, N.S.
Henry & Kay Boersma — Quesnel, B.C.
Juko & Mary Boersma — Calgary, Alta.
Leo & Mary Boersma — Calgary, Alta.
21 grandchildren and 11 great-grandchildren in Germany, Nova Scotia, Alberta and Hawaii.
The interment took place in Queen's Park Cemetery and a memorial service was held in the Emmanuel Chr. Ref. Church of Calgary on Thursday, Oct. 8, 1992, Pastor Peter Nicolai officiating.
Correspondence address: 1719-61 St., Calgary, AB T1Y 1N1

Esveen, the Neth. Smithers, B.C.
Feb. 1, 1910 Oct. 5, 1992
"Do not let your hearts be troubled. Trust in God; trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you; I will come back and take you to be with me that you also may be there where I am" (John 14: 1-3).
On Monday morning, Oct. 5, 1992, the Lord took home our dearly loved mother, mother-in-law, grandmother and great-grandmother,
HENDRIKJE DEBOER
(nee BOUKNEGT)
at the age of 82.
Predeceased by her husband John in April 1984 and great-granddaughter Stephanie Marie.
Dick & Lucy DeBoer — Acton, Ont.
Jane & Jack Fokkens — Georgetown, Ont.
Rose & Jack Kryger — Smithers, B.C.
Hank & Sandie DeBoer — Smithers, B.C.
Andy DeBoer — Vancouver, B.C.
Gerry & Rennie DeBoer — Prince George, B.C.
Oma of 19 grandchildren and 22 great-grandchildren.
Correspondence address: Rose & Jack Kryger, Box 2018, Smithers, B.C., V0J 2N0

Suddenly, as a result of an accident, on Sept. 16, 1992, at 36 years of age,
GARY JAMES SWART
He will be greatly missed by:
Fiancee, Jika Lionetti
Parents, Jake and Truus Swart
Brothers and sisters:
Larry & Metty Swart
John Swart
Barbara & Jacob Hettinga
Margaret Swart
Nieces:
Melissa & Jessica Hettinga
Psalm 121.
Correspondence address: Jake & Truus Swart, 1930 London Rd., Sarnia, ON N7T 7H2

Make money the easy way

use the classifieds

Obituaries

"The eternal God is your refuge, and underneath are the everlasting arms" (Deut. 33: 27).
On Thursday, Oct. 1, 1992, our husband, father and grandfather,
GEERT GEERLINKS
went home to be with His Lord, in his 67th year.
We rejoice in the Lord's goodness and blessings through suffering.
Beloved husband of:
Trijnie (Thalen)
Father and grandfather of:
Hilly & Jack Boers — Ancaster, Ont.
Jackson, Rachelle, Marcel, Marissa
Harry & Deb Geerlinks — Tilbury, Ont.
Craig, Nicole, Danielle
Shirley & Rick Lalonde — Shakespeare, Ont.
Kara, Candice
Harold & Marian Geerlinks — Woodstock, Ont.
Natasha, Nathan
Alfred & Dorothy Geerlinks — Woodstock, Ont.
Melanie, Janine, Gregory
George & Diane Geerlinks — Woodstock, Ont.
Ashley, Chelsey
Trudy Geerlinks & Ian Hyde — Woodstock, Ont.
Raymond & Shirley Geerlinks — Woodstock, Ont.
Katelyn
Laverne & Angela Geerlinks — Woodstock, Ont.
Nicholas, Courtney
Martin & Irene Geerlinks — Woodstock, Ont.
Frank — Woodstock, Ont.
Yvonne — Woodstock, Ont.
Funeral service was held on Saturday, Oct. 3, 1992, at 2 p.m.
Correspondence address: 768 Lawrason St., Apt. 1, Woodstock, ON N4S 1P9

Home at last and saved by grace!
Today our dear father, grandfather and great-grandfather
MR. CORNELIS OVERGAAUW
was called into eternal glory at the age of 83.
We are thankful for what he has been to us. May Jesus Christ be praised.
Predeceased by his wife Maaike in 1981 and four sons.
Janet Lacey — London, Ont.
John & Riet — Amherstburg, Ont.
Marge & Herman Zwiers—Ruthven, Ont.
Willy & Jack Geschiere — Sarnia, Ont.
Kees & Dorothy — Amherstburg, Ont.
Dick — Modesto, Calif.
Alice & George Wolgen — Taber, Alta.
Jake — Sarnia, Ont.
Fred & MaryAnn — Ripon, Calif.
MaryAnn & George Allan — Sarnia, Ont.
Martin — Sarnia, Ont.
Betty & Bert Kreeft — Sherwood Park, Alta.
36 grandchildren and 19 great-grandchildren.

The family of
JACOBA BERENDINA (JACKIE)
VOS-ROZEMA
would like their friends and acquaintances to know that she died of cancer at her home on Friday, Sept. 25, 1992.
Before her illness, she worked as a counsellor for the Women's Interval Home in Sarnia, dedicating herself totally to the welfare of her clients.
We, her family, remember her as one who lived with zest and enthusiasm, and at the last, with great courage. She never complained about the difficult road laid out for her, and she was able to lay her human frailties at the feet of Christ.
She is survived by her husband, John Rozema, and children, Ralph, Patricia, and Gary; also by her brothers and sisters, Deanne (Kroon), John and Jack Vos, Pat (Westerhof), May (Drost), Biefke (Saulino), and Helen (Bunn).
Correspondence address: 2072 Lakeshore Road, Sarnia, ON N7X 1H1

Teachers

Agassiz, B.C.: Agassiz Chr. School. The position for principal in a growing rural Christian school of 106 enrolment is open, starting the 1993/94 school year. Applicants must be committed Christians with goal setting and vision skills. Administrative duties will be 40 percent; and classroom duties 60 percent. Closing date for the position is Jan. 31, 1993. Forward all applications to:
Agassiz Christian School,
Box 3230, Agassiz, BC
V0M 1A0
Attn.: Education Committee

Bowmanville, Ont.: Knox Christian School invites applications for a **temporary full-time position in Grade 2,** due to maternity reasons, effective **Feb. 1 through June 1993.** Please send letter of application, resume and references, prior to Nov. 20, 1992, to:
Bill Helmus, Principal
Knox Christian School
410 Scugog St., R.R. 1
Bowmanville, ON L1C 3K2
Tel.: (416) 623-5871

October 31, 1517
M.L.
October 30, 1992
C.C.
The Reformation continues!

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City: _____
Prov.: _____
Code: _____

mail to:
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4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

Classifieds

Teachers

Clinton and District Chr. School will have an opening for

PRINCIPAL

starting the 1993/94 school year. Clinton is located approximately 75 km. north of London, 18 km. east of the sandy Lake Huron beaches and only a short 45-minute drive from the famous Stratford Festival.

Our ten-room school with full-size gymnasium, has 218 students at the moment with a staff of nine full-time and two part-time teachers.

If you are interested, please send your application with complete resume to the Search Committee

c/o Mr. Ralph Schuurman, Principal
P.O. Box 658,
Clinton, ON N0M 1L0
Tel.: (519) 482-7851

EDMONTON SOCIETY FOR CHRISTIAN EDUCATION SUPERINTENDENT
(August 1, 1993)

The Edmonton Society for Christian Education (Edmonton, Alberta) is seeking a person to fill the newly-created position of school superintendent (4 schools, 1000 students, grades K-12).

This person should possess an appropriate Education degree, be eligible for provincial certification, have ample experience as a school administrator and a thorough knowledge of the business side of a Christian school enterprise.

The person selected will be one

* who is a servant of Christ and able to articulate the Reformed perspective of Christian education.
* who has strong communication skills and is able to effect strong interaction with the school constituency, staff and government agencies.
* who has the expertise and experience to guide the school enterprise to educational excellence.
* who has the vision and leadership qualities to give strong and innovative direction to all the Society's activities, from both an educational and business perspective.

If this position attracts you, please send a letter of enquiry and resume to:

Dr. Wilco Vanden Born, Board chair person
5711-139 Avenue, NW
Edmonton, AB T5A 1E8
Canada

before November 17, 1992

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St. Catharines, ON L2W 1A1.
Phone: (416) 682-8311
FAX: (416) 682-8313

October 30
Christian Courier!
Getting used to the name?

Events

MINISTERING ARTS CONFERENCE
Maranatha Chr. Ref. Church, Belleville, Ont.

Come and plan on meeting with God as we draw near to Him in dynamic Praise and Worship. Fellowship with believers in workshops and lectures led by **COLLEEN** and **GRACE** and a ministry team of teachers.

12 workshops including: The Worship Team, Leading Children in Worship, Role of the Worship Leader, Mime, Devotional Dance, etc.

WHEN: Saturday, Nov. 14, 1992
Starts at 8 a.m. Worship at 9 a.m.
Evening public worship/service rally at 7:30 p.m.

REGISTRATION: $20 per person until Nov. 1 ($25 thereafter).

Make cheque payable to:
Maranatha Church
Praise & Worship Conference
72 Orchard Dr., Belleville, ON K8P 2K7

INFORMATION: Church (613) 962-2062; Lynne Smeding (613) 966-1736.

Kerkdiensten op cassette in de Nederlandse taal

U kunt zich nu abonneren op deze prekendienst, b.v.:
a) één cassette iedere week;
b) twee cassettes maandelijks;
c) één cassette maandelijks.

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($1.50 extra als u de cassette wilt houden)
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27 Alpaca Drive
Scarborough, ON
M1J 2Z8
of bel (416) 289-0706

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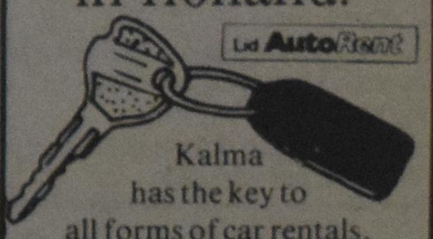
BETHEL CHINESE CHR. REF. CHURCH MISSISSAUGA, ONT.

At the Sept. 24, 1992 meeting of Classis Toronto,

Candidate David Leung

was examined and with the concurrency of the Synodical Deputies admitted to the ministry of the Word and Sacraments in the Christian Reformed Church. May the Lord richly bless him in his ministry of the Bethel Chinese CRC, Mississauga, Ont. The calling church is the Clarkson Chr. Ref. Church where his ordination will take place, D.V., on **October 25, 1992**.

Want to rent a car while in Holland?



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Events | **Miscellaneous**

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1992 HOLY SPIRIT CONFERENCE

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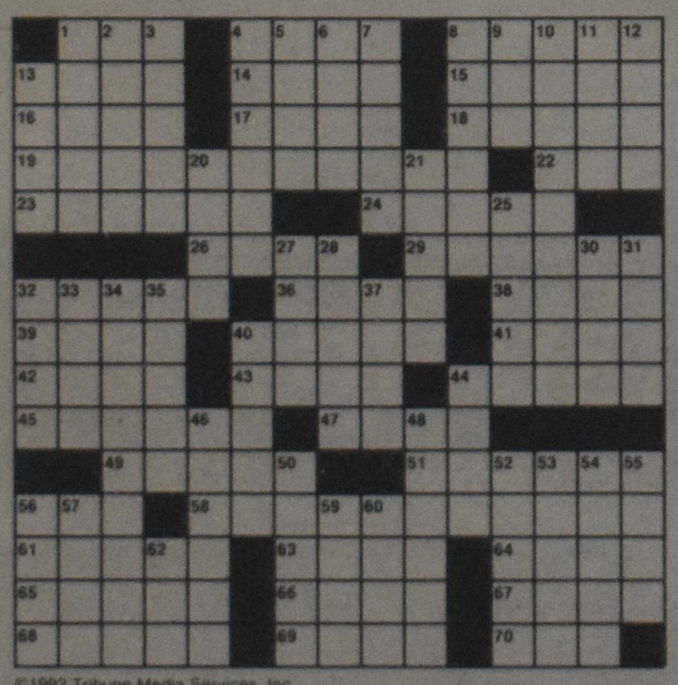
FOR REGISTRATION INFORMATION

This week's Puzzle

by Joan D. Berbrich

ACROSS
1 Sliding part
4 Farmer's site
8 Part of BLT
13 Heroic story
14 Pa. city
15 Escape
16 Med. subject
17 "Of Thee I —"
18 Rubber tree sap
19 Barbaric pirate
22 Opp. to long.
23 Rains ice
24 Triple crown
26 Cornelia — Skinner
29 Entertained
32 Menu item
36 Trumpeter swan
38 It. cathedral city
39 Sad news item
40 Tale or floor
41 M. Coty
42 Charming air
43 Makes lace
44 Ind. state
45 Eliminate
47 "Body and —"
49 Tapestry
51 Sow's offspring
56 Prop
58 Blackbeard, at home
61 UFO pilot?
63 Opera highlight
64 Blue or White
65 A lion is
66 Dissolve
67 Iraq's neighbor
68 Irate
69 Drained of color
70 Founded: abbr.

DOWN
1 Suez, for one
2 Spiritual love
3 Non-glossy finish
4 Cease
5 Shamrock land
6 Connect
7 Not a scam
8 Hag
9 Mode intro
10 Pirates' weapons
11 Concert halls
12 Following
13 Pouches
20 Like — of bricks
21 Log
25 Those who regret
27 Tiny bit
28 Openings for coins
30 Active volcano
31 Think
32 Winter annoyance
33 Rose's love
34 Pirates' activity
35 Playful mammal
37 Approximately
40 Place
44 Came down
46 Faddish
48 Add current info
50 Overwhelm
52 Lamp spirit
53 Hideaways
54 Brilliance
55 Afterward
56 Dalai —
57 Flair
59 Length times width
60 Brook
62 Always, to Keats



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Last week's Puzzle

H	A	L	O	S		I	R	A	Q		R	A	N	G
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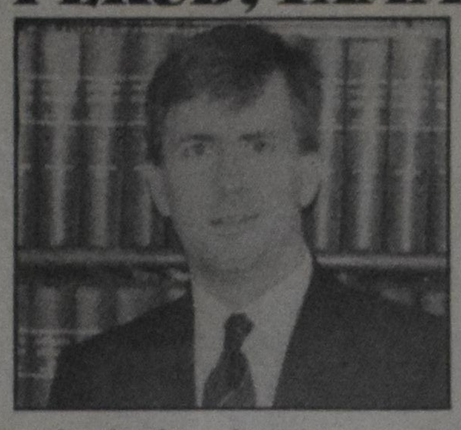
KOPPERUD, TAMMING



John A. Tamming is pleased to announce that he will be continuing his practice of law in the **Town of Meaford, Ontario,** with the law firm of **Kopperud, Tamming.**

John joins the firm from the Toronto offices of Stikeman, Elliott and will carry on a general practice throughout the counties of Grey and Simcoe. He can be contacted at **(519) 538-2044.**

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

Check out our classifieds for possible teaching positions.

Church News

Christian Reformed Church

— **Classis Chatham** will meet in regular session Tuesday, Jan. 26, 1993, in the CRC of Wyoming, Ont. All agenda material must reach the stated clerk Jan Vandergeest, by Monday, Dec. 7, 1992.

Calendar of Events

Oct. 23-Nov. 7	World Home Bible League multi-media presentation "More than a Song," **Oct. 23**: 7:30 p.m., Maranatha CRC, **Cambridge**, Ont; **Oct. 27**: 7:30 p.m. CRC, **Burlington**, Ont.; **Oct. 28**: 7:30 p.m. Mount Hamilton CRC, **Hamilton**, Ont.; **Oct 29**: 8 p.m., CRC, **Tillsonburg**, Ont.; **Oct. 30**: Bethel CRC, **Dunnville**, Ont; **Nov. 7**: 7:30 p.m. Providence CRC, **Beamsville**, Ont.
Oct. 24	"The Ambassadors" in concert, 8 p.m., First CRC, **Hamilton**, Ont.
Oct. 24	"Reclaiming our Heritage," Province-wide rally of the Chr. Heritage Party, 4:30-8:00 p.m., Polish Canadian Cultural Centre, **Calgary**, Alta. For info. call (403) 252-3673.
Oct. 24	Concert by Jonathan Oldengarm (organ) and Jennifer Hoover (piano), 8 p.m., Trinity United Church, **Listowel**, Ont.
Oct. 24-25	40th anniversary celebrations of Rehoboth CRC, **Niagara Falls**, Ont. Info: line (416) 358-7200
Oct. 28	"Shalom Manor Annual Volunteer Appreciation Day," 9 a.m., at Shalom Manor, **Grimsby**, Ont. All volunteers are invited. Special speaker: Gertrude Cetinski, education director of the Alzheimer Society.
Oct. 29	Praise evening for 40 years of Christian schooling. At 7:30 p.m., Redeemer College, **Ancaster**, Ont. Speaker: Rev. J.D. Eppinga. Presentation by "Ballet Magnificat." Info: (416) 648-2100.
Oct. 30	Classical ballet performance by "Ballet Magnificat" to contemporary Christian music by Sandi Patti and others. At 8 p.m., Redeemer College, **Ancaster**, Ont.
Oct. 30	Ninth annual Senior Citizen's Day, Redeemer College, **Ancaster**, Ont. Speaker: Dr. Justin Cooper (9:30 a.m.). Choir and organ in the afternoon. To register, call (416) 648-2131.
Oct.30	Organ concert by Andre Knevel, 7:30 p.m., Knox Pres. Church, **Elora**, Ont.
Oct. 30-31	Third annual "Toronto Conference on Reformed Theology," Bayview Glen Church, **Toronto**, Ont. Speakers: Mariano Di Gangi, John H. Gerstner and Ronald D. Gleason. For info. call (416) 477-2266.
Oct. 31	Seventh annual all-Ontario Holy Spirit conference, Kennedy Rd. Tabernacle, **Brampton**, Ont. For info. call (416) 278-7969.
Oct. 31	Reunion "Andijker Christelijke Scholen." For info. call Joe Doef, **Lacombe**, Alta. Phone (403) 782-2704, fax (403) 782-2085.
Oct. 31	Meeting of "Christian Rainbows" (family/ friends of the long-term mentally ill), 10-3 p.m., CRC, **Ingersoll**, Ont. Speaker: Jerry Van Spronsen. Info. lines (416) 639-1075 and (519) 631-0307.
Oct. 31	40th anniversary of the Ontario Alliance of Chr. Schools. Past boardmembers and others are invited. Includes eight workshops, noon banquet and annual meeting. From 9 a.m. - 4 p.m., Redeemer College, **Ancaster**, Ontario.
Nov. 1	Dutch service, 3 p.m., led by Rev. P. Van Egmond, CRC, **Ancaster**, Ont.
Nov. 1	Reformation Day celebration service (London area), at 6:45 p.m., Saunders Secondary School, 941 Viscount Rd., **London**, Ont. Speaker: Rev. Henry Wildeboer on "Joy in Reforming." Info.: (519) 631-7730.
Nov. 2-14	CSS's Harry Houtman plans to be in **Alberta**.
Nov. 3-7	Organ/panflute concerts by Sander van Marion and Matthijs Koene. All events at 8 p.m. **Nov. 3**: First Presb. Church, **Chatham**, Ont.; **Nov. 4**: St. Paul's Anglican Church, **London**, Ont., **Nov. 5**: St. John the Evangelist Anglican Church, **Strathroy**, Ont.; **Nov. 6**: CRC, **Jarvis**, Ont.; **Nov. 7**: Christ Church Cathedral, **Hamilton**, Ont.
Nov. 4	Organ recital by Jonathan Oldengarm, 12 noon, St. Paul's, Bloor Street, **Toronto**, Ont.
Nov. 6	"Back to God Hour" rally, 8 p.m., CRC, **Aylmer**, Ont. Speaker: Rev. Dave Feddes. Special music.
Nov. 7	Arts & Crafts show/sale, 10 a.m. - 3 p.m., at TDCH, **Woodbridge**, Ont.
Nov. 7	CLAC Fall Conference, 9:15 a.m. - 4 p.m., at 5920 Atlantic Dr., **Mississauga**, Ont. Theme: "Christian witness in confused times." Speakers: Harry Antonides, Ed Grootenboer, Ray Pennings and Ed Vanderkloet. Info: (416) 670-7383.
Nov. 7	"Back to God Hour" rally, 8 p.m., St. George's Anglican Church, **Guelph**, Ont. Speaker: Rev. Dave Feddes. Special music by OCMA and Andre Knevel.
Nov. 7-8	40th anniversary CRC, **Lucknow**, Ont. Info: (519) 395-3765.
Nov. 13	"Christian Festival Concert" by the choirs and brass of the OCMA, Leendert Kooij directing, at 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Guest artists: Ellen van Haaren, Sander van Marion and Andre Knevel. For tickets call (416) 636-9779.
Nov. 14	Ministering arts conference, workshops and lectures dealing with worship. Starts 8 p.m., at Maranatha CRC, **Belleville**, Ont. Info.: (613) 962-2062 or 966-1736.
Nov. 17	Organ concert by Canadian concert organist Peter Partridge, 8 p.m., St.Catharine Cathedral, Church St., **St. Catharines**, Ont.
Nov. 20	The King's College presents "A breath of fresh air," music by Bach, Cabina, Rutter, Dupre and others, 8 p.m., West End CRC, **Edmonton**, Alta. Performers include Michal Stolarz (flute), Marnie Giesbrecht and Joachim Segger (organ), and the KC Choir, directed by Thomas Holm.
Nov. 24	Organ concert by European concert organist Jean Guillou, 8 p.m., St. Catherine Cathedral, Church St., **St. Catharines**, Ont.
Nov. 27 - Dec 4	The TDCH drama dept. presents Oscar Wilde's "The Importance of Being Earnest," at the TDCH, **Woodbridge**, Ont. Regular performances: **Nov. 27** and **Dec. 3** (8 p.m.) Dinner theatre performances: **Nov. 28** and **Dec. 4** (7:30 p.m.). For tickets call (416) 851-1772 or 741-2273. a.s.a.p.

Goodbye to CalvinistContact

It's the end of an immigrant era!

With this issue we say goodbye to the name *Calvinist Contact*. It has served our paper for 41 of the 47 years it has been in existence.

A look back:

1945 — It started with the Alberta-based *Canadian Calvinist*, a stenciled sheet entirely in English intended for the Christian Reformed immigrants who had come from the Netherlands to Canada between the turn of the century and World War II.

1949 — The first issue of the Ontario-based, Dutch-language *Contact* was published by the Christian Reformed Immigration Societies in Eastern Canada. It was intended for the post-World-War-II Christian Reformed immigrants from the Netherlands.

1951 — The two papers amalgamated to form the paper known as *Calvinist Contact*. It was mostly a Dutch-language paper intended for Christian Reformed folk in Canada.

1962 — An English insert called *Christian Courier* was introduced as a supplement to *Calvinist Contact*. The purpose of this insert was to attract younger readers and to recognize the fact that the English language was becoming the primary language in the immigrant home, school and church.

1967— This supplement was dropped five years later when English became the main vehicle of the paper and it no longer made sense for *Calvinist Contact* to carry an English "insert."

1992 — Today, we are dropping the name *Calvinist Contact* and reintroducing the name *Christian Courier*. In addition, we are shortening the page.

Photo: Bert Witvoet

Three members of the Christian Courier *staff hold up images from the past. From l. to r.: Cecilia van Wylick, Ingrid Torn and William Fledderus.*

A look ahead:

Our next issue (Oct. 30) will bear the name *Christian Courier*, the same name that was used for the English insert in 1962. This is also one of the names that most of our readers preferred in the readership survey we conducted.

We chose the name "Christian" because our first allegiance is to Christ. The fact that many other believers call themselves Christian is for us a positive thing. We are not called to be exclusive in our claims to be followers of Christ. We rejoice that God's grace is wide enough to include even us.

We chose the name "Courier" because it represents what we do: we are messengers. Our primary task is not to keep contact, as the early immigrants understandably felt they should but to "go and make disciples of all nations." For Christian journalists that command translates into the specifics of reporting and commenting in an outward-going fashion, so that all nations, i.e., people not necessarily of our "own kind," may enter the discipline of being Christ's followers.

Reformed perspective

Underneath our name we will continue to carry the subtitle "A Reformed Weekly." We do not want to hide the perspective we hold when we look at creation, events and issues. We are unashamedly Reformed, distinct in our perspective from Catholic Christianity, Anabaptist Christianity and Fundamentalist Christianity. Our vision is not Christ existing next to culture, nor is it Christ standing in opposition to culture, but it is Christ actively redeeming culture. And the agent of that redemption is not only the church that meets for worship and evangelism but also the Body of Christ in its wide range of expressions: people in vocations, people in relationships, people gathered as family, church, school, newspaper or other agency. It is this vision we continue to hold and promote under the new banner of *Christian Courier*.

A challenge:

Join us as we enter this new era of post-immigrant Christian journalism. Look upon the name change as a way of recognizing that our paper is no longer an immigrant paper and no longer focuses on being a Christian Reformed paper. We are taking our position among other Christian periodicals as a Christian weekly with a Reformed perspective.

This is your mission as much as it is ours. All of us need to ask the question, "How can the church survive in the century that is just around the corner — the 21st century?" This century will probably see the final onslaught of Satan on the church of Jesus Christ. It may be that 15 years from now the editor of *Christian Courier* will be sent to a concentration camp for punishment and re-education because he or she is spreading the anti-New-Age news that there are norms for life and that salvation is only through Jesus Christ.

But that's not something we should worry about. Today we are called to be faithful to the end.

Bert Witvoet
Editor

Say Hello to ChristianCourier

A special offer!

If you are already a subscriber, help us grow by gaining two new subscribers before the end of the year.

If you have not been a subscriber before or your subscription lapsed more than a year ago, we offer you a special introductory rate of $25.00 for a whole year's subscription to *Christian Courier*! This offer is valid only for the remainder of this year.

This special offer does not apply to subscription renewals. We do not think that our present subscribers will resent this. There is a benefit for them in this promotional blitz. If we attract a large enough number of new subscribers through this special offer, we will not need to raise the cost of a normal subscription in the foreseeable future. Besides, our readers are too familiar with the parable of the workers in the vineyard to complain.

Thank you!

With this end-of-era issue our hearty thanks goes out to all subscribers who have so faithfully supported *Calvinist Contact*, which after this will be known as *Christian Courier*!

Christian Courier

Please start the following (gift) subscription today at

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